A Grammar of the Yucatecan Mayan Language

David & Alejandra Bolles

revised edition, 1996

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Foreward

In the preparation of this grammar of the Yucatecan Mayan language every effort was made to describe the language in its actual state today. At the time we wrote the first edition of this grammar in 1973 we were fortunate to have the following books to serve as guide posts for us as to how we should develop this grammar book.

Alfred M. Tozzer
A Maya Grammar; Cambridge, Mass., 1921.

Daniel Lopez Otero
Grammatica Maya; Mérida, Yucatan, 1914.

Swadesh, Alverez, and Bastarrachea
Diccionario de Elementos del Maya Yucateco Colonial; Mexico, D.F., 1970.

Angel Maria Garibay K.
Llave del Nahuatl; Mexico, D.F., 1940.

The reader who is interested in the development of Yucatecan grammar over the last century and the relationship between it and its large neighbor, the Nahuatl language, would benefit by consulting these books.

A recent and very comprehensive addition to this collection of books is unfortunately at the moment in limited circulation, but the interested person may be able to obtain a copy by writing to its author.

Ortwin Smailus
Grammatik des kolonialzeitlichen Yukatekisch; Hamburg, 1977.

Smailus' grammar gives an in-depth view of Yucatecan Mayan grammar as recorded by the various written colonial (i.e. 1550's through early 1800's) sources. Included in his grammar are many grammatical forms and much vocabulary which is no longer in use amongst the Maya of today, at least amongst those who live in the Northwestern part of the peninsula of Yucatan. There are however in the area around Zac Ii (Valladolid) and amongst the Maya known as the Cruzoob who live in middle Quintana Roo various people who carry on the written traditions of some of the colonial Mayan documents such as the Books of Chilam Balam. It seems certain that these people would be at least knowledgeable of many of these now archaic grammatical forms and vocabulary.

The principal difference between the earlier grammars and ours is to be found in the section on verbs. The meaning of some verb tenses seems to have undergone changes in the intervening years. We are not certain whether these changes are in fact real changes or apparent changes brought about by the earlier writers trying to make Mayan verb tenses fit standard European models. Examples of these earlier grammars are those of Fr. Juan Coronel, printed in 1620, and of Fr. Gabriel de San Buenaventura, printed in 1684. In 1746 the grammar of Fr. Pedro Beltrán de Santa Rosa was printed, and in this grammar he tried to rectify some of these problems, which he considered to be erroneous. In any case, our approach to working on the verb tenses has been to try to describe as closely as we can what the intent of each of these tenses is. In doing so we

employ standard European verb tense nomenclature only when that nomenclature actually fits the tense. Information concerning the verb tenses in this grammar was collected from Alejandra Kim Bolles, a native of Ticul, and Emiliano Poot Ch̓im of Kom Ch̓een. Also of help was Josefina Hilar of Chichimila.

When we wrote the first edition of this grammar we resolved the problem of the existence of two distinct sets of personal pronouns by naming these sets "Set A" and "Set B". We were not aware at that time that Manuel J. Andrade in his "A Grammar of Modern Yucatec" (1941) had resolved this problem by also naming the sets "Set A" and "Set B", except that his "Set A" was our "Set B" and vice versa. It has come to our attention that other more recent grammars, for example the grammar by Smailus mentioned above, have adopted this convention of Andrade. In this second edition we have renamed our sets to bring our grammar book in line with the generally accepted practice of naming these pronoun sets.

In this second edition we have included some grammatical forms and vocabulary from colonial Yucatecan Mayan which are now archaic, especially in those instances where the inclusion of this now archaic material is of some aid to understanding present grammatical forms. We feel by doing so we are able to give the reader some sense of both the changes which have taken place over the last four centuries, and also perhaps more importantly some sense of the continuity which the Mayan language has enjoyed.

Accompanying our earlier grammar was a small booklet entitled Tzicbaltabi ti in Mama uch cachi (Stories my Mother was told long ago). This booklet was written in 1972 and was intended for the Mayan population. We included the booklet with the earlier grammar so that the reader would have examples of the modern Mayan language to work with. In this second edition we have expanded the reading section into a short anthology of Yucatecan Mayan literature by adding some examples of written Mayan from the earliest document, that of the Mani land treaty of 1557, through the centuries to an autobiographical note written in 1871 by Jose Sabino Uc. Also from this century we have included transcribed oral material collected by Manuel J. Andrade and Robert Redfield / Alfonso Villa Rojas. The inclusion of this earlier material is in keeping with one of our goals in this second edition, that of showing how the Yucatecan Mayan language has developed over the centuries.

The Yucatecan Mayan language is still widely used throughout the Yucatecan peninsula with the usual variations which are expected to be found within any language. While census and other reports conflict on several points, the number of people who speak or who are able to speak Yucatecan Mayan, broken down by political divisions, is roughly as follows: Yucatan, 400,000; Campeche, 30,000; Quintana Roo, 15,000; Belize, 10,000; Peten, Guatemala, 5,000, and Chiapas, 2,000. Many of the people in the last four groups are in fact either from Yucatan or are descendants of migrants from Yucatan.

A comment should be made here about the orthography for the Mayan language used here in this grammar and in the accompanying anthology. When the Spanish arrived and established themselves in Yucatan in the mid 1500's the religious orders immediately set about converting the Maya to christianity. One of the methods by which they hoped to do this was getting their message translated into the Mayan language. Various members of the upper class of Maya, thus people who had probably been educated in the use of the Mayan hieroglyphic writing system before becoming christianized,

became involved in various ways in this effort. Such names as Juan Cocom who was a close friend of Diego de Landa and Gaspar Antonio Chi Xiu who was a protege of de Landa and later the Spanish court official interpreter, both of whom were related to Mayan ruling families, come to mind. A major part of this effort to get proselytizing material translated into Mayan involved forming an orthography for the Mayan language from the Latin script. This was done fairly quickly and in a surprisingly uniform manner when one considers the rather variable and sloppy orthography of the Spaniards at the time. When one compares the uneven effort at writing Mayan words in Spanish literature of the period, for example that of de Landa, with the Mayan literature written by the Maya themselves, it would seem that the Maya played a very important role in helping the Spanish friars develop a Latin script orthography for the Mayan language. Unfortunately we have not come across anything which gives us an indication of how extensive this involvement was. In any case, by 1557 when the Mani land treaty was written the use of the Latin script for the Mayan language seems to have been fairly well established and the orthography, which remained in use until the late 1800's, fairly well standardized.

In the late 1800's some changes in the standard Mayan colonial orthography began to appear. These changes, as far as can be determined, were brought about by the fact that in order to typeset material in the Mayan language the typesetter either had to have special typefaces made to represent those special letters which were invented in the 1500's for Mayan orthography or he had to introduce substitutes from his standard type fonts. Some printing houses did indeed go to the trouble of having these special letters made, but most did not. As a result, it slowly became customary to use these substitute orthographic conventions in written Mayan. These changes in fact only involve four symbols, so the change was not a drastic one. In any case, by the early part of this century this new orthographic convention had become the standard and is to be found in the works of Lopez Otero, Pacheco Cruz, and Redfield / Villa Rojas. This convention was also generally adopted when writing out Mayan names and words such as town names and surnames. When we set about writing down the folk tales in Tzicbaltabi ti in Mama uch cachi it was natural for us to choose this present orthographic convention. It was our intent to make the material in the booklet as readable as possible for the present day Maya, and thus it seemed most advisable to use the orthographic convention everybody was used to.

In the late 1800's there began a movement amongst Mayan scholars, at that time mostly from the United States and Europe, to develop a linguistic notation which would eliminate ambiguities in orthography. Karl Hermann Berendt was one of the early leaders of this movement. Now, a century later, it still seems that nobody has been able to settle on any one particular form of notation, although various schools, such as the American school shall we call it, have been formed. Recently though following the publication of the "Diccionario Maya Cordemex", in which the colonial orthographic convention was dropped in favor of an orthographic system which Alfredo Barrera Vasquez was promoting, there has been what seems to be a veritable explosion of orthographies, mostly from various Mexican agencies which are now trying to "save" the various indigenous languages from extinction. To us, the confusion resulting from this profusion of new orthographies is overwhelming, and in particular does not seem to be of any help as far as the goal of "saving" the Mayan language is concerned. The use of linguistic notation, given that a single system is agreed upon, does seem to serve a purpose of informing the specialists who have had little or no audio contact with the

language as to how the spoken language sounds more or less. However it seems to us that the use of linguistic notation in a work in Mayan which is meant for the general populace is as inappropriate as the use of the notation used for the pronunciation guide found in English language dictionaries is for a way to write material for general reading in English.

We feel that the continued use of the orthography which had it origins in the colonial period and has been developed over the last centuries is the best course to take at this time when writing the Mayan language.

THE ALPHABET AND ITS PRONUNCIATION

1. Vowels

The Mayan language, unlike English, has a very definite sound for each written vowel. The following are the most commonly used vowel sounds with their corresponding sounds found in English words:

a	pronounced as the	a	in father
e	pronounced as the	a	in made
i	pronounced as the	ee	in reed
o	pronounced as the	oa	in boat
u	pronounced as the	oo	in root
ay	pronounced as the	ie	in die (Also written ai)
ey	pronounced as the	a	in made
iy	pronounced as the	ee	in reed
oy	pronounced as the	oy	in boy
uy	pronounced as the	ewy	in screwy
au	pronounced as the	ow	in how

From the above it can be seen that the orthographic representations for the vowel system is based on the continental European system.

Of the above vowels, there is a slight variation in how the e is pronounced. For example, in the syllable ben the e can be pronounced as note above or it can be pronounced as the "e" in "end". Thus:

bencaah (how much): the e is pronounced as "a" in "made"
uchben (old, ancient): the e is pronounced as "e" in "end"

It may seem that the vowels ey and iy are superfluous, but there is a linguistic reason behind the need for these spelling conventions. For example there is the word bey (so,

thus) which when not followed by another vowel sounds in its pronunciation like be (the common form for the word "road", "path", "way"). If however a vowel is attached to bey, such as the positional markers -a, -o, and -e, then the y in bey becomes audible and in fact becomes a consonant y in front of the added vowel.

bey beya (be-ya; like this)
bey beyo (be-yo; like that)

It is noted that ay and ai can be used interchangeably. However there is a tendency to use ay as the representation for the vowel sound known as "long i" in English and to reserve ai as the representation of a pair of distinctly pronounced vowels a - i.

hay flat, stretched out, extended
hai pertaining to water, from ha, water.

In the second case hai is pronounced ha-i.

The exception to this is the following, in which the most common spelling of the vowel sound "long i" is with ai, although ay is also to be found:

ain / ayn crocodile.

There are in fact various combinations of vowels which are to be pronounced as individual units. Some examples of these vowel combinations are:

ai as in hai (pertaining to water)
ae as in behlae (today)
ao as in le nao (that house)
oa as in le ch̓oa (this mouse)

In each case the vowels are to be pronounced distinctly according to the pronunciation guide given above.

2. Vowel Length and Tone

In Mayan the length of time which a vowel sound is held or the tonal inflection on a vowel can and usually does make the difference in the meaning of a word. There are five different ways of pronouncing a vowel sound:

clipped
regular
elongated
glided
glottal-stopped

The clipped vowel is generally found in one syllable words of either the vowel alone or of the type "CV" (consonant - vowel). It is produced by closing the glottis almost immediately after the vowel sound is pronounced. This vowel is often referred to as a

glottal-stopped vowel, but confusion arises because there are two types of glottal-stopped vowels: the unreduplicated glottal-stopped vowel and the reduplicated glottal-stopped vowel. In order to avoid confusion we have chosen to call the unreduplicated glottal-stopped vowel a "clipped vowel".

The regular vowel is one held for a natural amount of time with no effort made to either cut it short or to elongate it.

The elongated vowel is a sustained vowel sound which is often accompanied by a tonal shift, either upwards or downwards.

The glided vowel is a slurred reduplicated glottal-stopped vowel in which, usually because of rapid speech, the vowel instead of being stopped by the glottis and then reduplicated is glided over with a tone or pitch change. This change of tone is usually from a high tone to a lower one. There is not necessarily a difference in pronunciation between an elongated vowel and a glided vowel. However when the word in which a glided vowel is found is carefully pronounced though the speaker will almost always pronounce the vowel as a reduplicated glottal-stopped vowel.

The reduplicated glottal-stopped vowel is pronounced by producing a clipped vowel and then attaching a regular or elongated vowel of the same value directly to the clipped vowel. Thus, for example, the word caan (sky) is pronounced ca-an, with a break between the syllables ca and an.

3. Orthographic Representations of Vowels

The orthographic representation of the clipped vowel used in this book is the vowel itself without any extra notation. This makes a clipped vowel visually indistinguishable from either a regular or an elongated vowel. However, should a vowel be followed by a consonant in a syllable then it cannot be a clipped vowel but must be either a regular vowel or an elongated vowel. This is because a vowel which is followed by a consonant cannot by its nature be clipped. Other orthographic conventions for the clipped vowel will be discussed below in the discussion on glottal-stopped vowels.

The orthographic representation of the regular vowel has always been just the vowel itself.

There are two conventions for the orthographic representation of an elongated vowel. The choice of which one of these conventions is to be used depends on whether the elongated vowel is the final sound value in a syllable or whether it is followed by a consonant. If the elongated vowel is the final value in the syllable then an -h is tacked onto the vowel to indicate that it is elongated. This may be based in a hieroglyphic convention which the early Mayan writers carried over into the Latin script orthography, because there are examples of the hieroglyph with the value ha being added to the hieroglyph with the value ca to form -cah, as in chucah (captured). If, however, the elongated vowel is followed by a consonant in a syllable, then only the vowel itself is given. In this latter case, the orthography for an elongated vowel is thus indistinguishable from the orthography for a regular vowel.

The reduplicated glottal-stop has always been recognized in orthography and is represented by doubling the vowel. This has led to some confusion though when the vowel is glottal-stopped but not reduplicated such as would be the case for one syllable words of the "CV" type or the "V" type where the vowel is a clipped vowel. In these cases in colonial times some writers would write the double vowel symbol even though such a symbol was not called for. For example the following words, which are pronounced with a non-reduplicated glottal-stopped vowel, which we have decided to call in this grammar "clipped" to avoid confusion with the reduplicated glottal-stopped vowels, were often written using the double vowel convention:

standard orthography	colonial orthography
ha (water)	haa
na (mother)	naa
uo (bull frog)	uoo
i (hawk)	ii

In each case the vowel sound immediately after its enunciation is cut off by closing the glottis and the vowel is not reduplicated although the colonial orthographic convention would seem to indicate that the vowel is to be reduplicated. This convention of writing the double vowel as a representation of a clipped vowel may also be based on a hieroglyphic convention, at least according to how de Landa showed the hieroglyph for ha (water) in which "water" is written hieroglyphically a - ha. Hieroglyphic researchers have also found the same convention in hieroglyphic writing. It must be stressed that the colonial writers were uneven in applying this convention of writing clipped vowels using the double vowel symbol and just a frequently wrote clipped vowels using the standard orthography. They were also uneven about writing the double vowel symbol in the case where a reduplicated glottal-stopped vowel is present in a word, thus frequently writing a word which has a reduplicated glottal-stopped vowel as if it was a regular or elongated vowel.

Recently some writers have tried to make the distinction between clipped vowels and regular vowels by placing a apostrophe or a "?" behind the vowel (V' or V?) if the vowel is clipped. Thus the above words would be written:

ha'	ha?
na'	na?
uo'	uo?
i'	i?

Many linguistic works also have been trying to differentiate between high and low tones for the vowels. One of the more common conventions is to use the accent grave (à) for the low tone and the accent acute (á) for the high tone.

In this book however we will stay with the more common convention of not making any visual distinction between a regular vowel and a clipped vowel.

Needless to say, failure to observe the length of time a vowel is to be held can result in confusion. This is especially true in Mayan because it is so highly monosyllabic. As an example of what changes are made by different lengths of vowels, if we take the consonant n and place it in front of the vowel a we have the various possibilities:

na	"mother". The a is clipped.
na	"house". The a is regular.
nah	verb root for "earn". The a is elongated.
naah	verb root for "full (of food)". The a is glottal-stopped.

Another example with c before a:

ca	"squash"
ca	"two", "then", "when", "if"
cah	"town"
caah	immediate future indicator, "to be good for"

In the cases where the vowel is not the final value within a syllable, i.e. when the syllable is of the type "CVC" or "VC", then it is not possible for the vowel to be clipped. It would seem that this stems from the fact that it is close to a physical impossibility to both cut off the vowel sound and pronounce the ensuing consonant after having cut off the vowel. Thus for syllables of the "CVC" and "VC" types there are only three possibilities for vowel types: regular, elongated, and reduplicated glottal-stopped (which of course includes glided).

Some examples:
With the letters m, i, and z:

miz	"cat". The i is regular.
miz	verb root for "sweep". The vowel is elongated.

With the letters c, a, and n:

can	"snake", "four", verb root for "learn / teach". The a is regular.
can	verb root for "to tire". The a is elongated.
caan	"sky". The a is glottal-stopped.

The following are some examples in which it is very important to observe the glottal-stop:

can (snake, four)	caan (sky)
kan (ripe)	kaan (hammock, spider web)
kum (squash)	kuum (boiled corn ready for grinding)

There are however some words in which the vowel can be either simple or glottal-stopped. There is usually some circumstance which determines in which form the word will appear.

och, ooch	"food"
in uooch	"my food"
in uoch buul	"my food the beans"

In this case the word by itself is glottal-stopped, but when it is followed by a word designating the type of food then the vowel becomes regular. It might be noted that och also means "possum", but that och (possum) never takes the consonant u- nor does its vowel ever become glottal-stopped.

4. Consonants

The consonants used in Mayan are generally similar to those used in English. The following comments will show those differences which do exist.

c is always hard as in "come". In colonial writing this rule is not always observed and so there are at times instances when c will be employed as an "s".

c' is a special orthographic convention. This symbol is normally pronounced ca with the vowel clipped, and is the first person plural pronoun / possessive adjective "we / our". The use of this orthographic convention throughout the colonial and modern literature is uneven, with c' and ca being used interchangeably. Thus the phrase "our younger brothers and sisters" can be written as follows:

c' uidzinoob
ca uidzinoob

The reason for this orthographic convention c' seems to lie in the fact that frequently the consonant from this pronoun / adjective will append itself to the word on either side of it, although this happens most frequently with the word preceding it. More detail on this is given in the chapter on pronouns. In this book the convention c' is used throughout.

k is a fortis (forced) "k" sound. This is done by squeezing the tongue against the back of the roof of the mouth as the "k" sound is beginning and forcing the "k" sound to explode. Being able to make the distinction between the two sounds in speech is important.

can (snake, four)	kan (ripe)
caan (sky)	kaan (hammock, spider web)
cum (pot)	kum (squash)

ch and cħ, also written chh and ch': the ch sounds like the English "ch" as in "child". The cħ is a fortis of "ch" formed by increasing the pressure of the front part of the tongue as the "ch" is being formed. For most of this century because of typesetting considerations chh has been the standard way of writing this consonant. Because of the ambiguity of whether the second "h" belongs to this consonant or to the following syllable when chh appears in the middle of a word, and because the symbol "ħ" has recently become available again on modern computers, we have decided to return to the use of cħ to eliminate this ambiguity. Note that the symbol "ħ" can only exist as a part of the consonant cħ. However an ambiguity still exists when the letters ch appear between two syllables. Ch in the middle of a word can either represent the consonant "ch" or the individual letters "c" and "h". Examples:

nachil	(nach-il: foreign, from nach = far and -il = adjectival suffix)
nuchal	(nuc-hal: to grow, from nuc = big and the intransitive verb suffix -hal)
nachhal	(nach-hal: to become distant, from nach = far and the intransitive verb suffix -hal)

h is the same as "h" in English. However, because many writers are more used to writing Spanish, from time to time g, j, and very occasionally x are employed to represent the "h" sound. Conversely, because in Spanish the h is silent, there are occasions when some writers will employ the silent h in writing Mayan words which begin with a vowel. In this book h will be used only when it is pronounced as the English "h".

It should be mentioned that when h is the final vowel of a word, should some grammatical particle which begins with a vowel be added onto the word, then the h is pronounced as the leading consonant of the grammatical particle. Thus, for the past perfect verbal suffix -ah, for example as in chucah ("captured", see above in the third paragraph of Section 3), when the direct object pronouns -en, -ech, -i, -oon, -eex, -oob are attached to the verb, as for example chucahen, then the resulting word is pronounced chu-ca-hen. Since it is often difficult to know whether a word has a final h, the test for the existence of the final h is to add a grammatical particle which begins with a vowel. Examples:

cah (town)	le caho (le ca-ho; that town)

betah (made)	le cu betaho (le cu be-ta-ho; that which he/she/it did)

pp, also written p and p', is a fortis "p" with the extra pressure being placed on the lips.

th, also written tt, t, tẖ, and t', is a fortis "t" with the extra pressure placed on the tip of the tongue.

tz and dz: the tz sounds much like a German "z", and the dz is a fortis of that sound with the extra pressure being placed on the tip of the tongue. Dz is most commonly written in older manuscripts and publications as "ʣ", and we would use it here, but unfortunately this symbol is still not available in the computer.

u, aside form being a vowel, also works as a consonant with the value of our "w". When u precedes another vowel, especially as the first letter in a word, then it can be assumed to be the consonant "w". Unfortunately this is not always true as can be seen in the following examples:

u as "w"
uah (tortilla)
uich (face)
uudzul (to bend)

u as the vowel
uic (u-ic: to listen)
le kuo (that nest)
kuum (boiled corn)

The consonant u and its companion consonant y perform a special function in Mayan. Some words which begin with a vowel, but by no means all of these words, will add one of these consonants as a prefix. This happens particularly when these words follow possessive adjectives, but there are many other instances when this happens also. The rule for adding these consonants is that for the first and second person singular and plural u- is added and for the third person singular and plural y- is added. This rule is not always observed though and some speakers will add u- in all cases. Thus for the word ooch (food) we have the following:

in uooch (my food)	c' uooch (our food)
a uooch (your food)	a uoocheex (your food)
u yooch (his/her/its food)	u yoochoob (their food)

For the third persons there is the alternative:

u uooch u uoochoob

x sounds like "sh" in English.

y functions as a consonant as mentioned above as well as an obligatory consonant, i.e. one in which the word would be meaningless without its presence. There is the colonial orthographic convention y which is really a shorthand notation for the conjunction yetel (and, with). In modern texts this conjunction is now spelled out.

z sounds like "s" in English and in this book we will follow the convention of using z for the "s" sound which seems to be the firmly established convention at the beginning of this century. There is however certain amount of variation on how the "s" sound is represented, and the four possibilities are c, ç, s, and z.

There are three consonants which can cause difficulties because of their peculiarities: k, l and n.

k tends to vanish when it is the final consonant in a syllable. Examples:

ehoch̓en	"darkness", from ekhoch̓en.
hozic	"to take out", from hokzic.
kanab	"sea", from kaknab.
olal	"because of", from oklal.

l tends to vanish when it follows a vowel at the end of a word. Example:

bel	"road"
dzoc u bel	"finish his road", meaning "to get married". The l is retained in speaking.
hol bel	"gate, yard entrance". The l is frequently not pronounced.
le bea	"this road". The l is lost.

n often tends towards m in pronunciation. Example:

hun	"one"
huntul	"one animate object". The n is not changed.
humppel	"one inanimate object". The n has been changed to m.
minaan	"there isn't any", is often pronounced minaam.

5. d, f, g, j, qu, r, and v are consonants generally not found in Mayan, and the use of one of these sounds generally indicates that the word is of foreign origin. Today r is an

exception to this since it has become the custom to pronounce what used to be l in some words as r. Examples:

x-kuruch	from x-kuluch (cockroach)
turix	from tulix (dragon fly)

Accent and Tone

6. Accents are generally not marked in Mayan and that may in part be due to the fact that in words of more than one syllable the accent often falls evenly on each one of the syllables. However, there are instances where there is a definite accent on either the first or the second sylable of a two sylable word, and the placement of this accent will alter the meaning of the word.

Examples:

háan	son-in-law / father-in-law
haán	filed, polished
mácal	to cover
macál	yam

In the literature both these words would normally be spelled haan and macal without accent marks, and the reader would have to know which is the accented vowel by the meaning of the word.

7. Tone plays an important part in spoken Mayan. It is our conclusion however that tone in Yucatec is akin to tone in English: that is, that tone gives the color necessary to distinguish between declarative, interrogative, and exclamatory utterances and/or tone gives emphasis to the important ideas being expressed. There are of course also examples of tone being used to differentiate between words of similar sounds as is true with Chinese, and this happens when a glottal-stopped vowel is glided over or when there is a tonal change in an elongated vowel as noted in Section 2. On the whole though we feel that tonal inflection is more a linguistic luxury which adds color to the language than it is a linguistic necessity.

An example of the use of tone in Mayan which is rather frivolous but does illustrate something of its nature is the use of tonal inflection in the number system. Today the numbers above "four" are derived from Spanish, or more precisely are Spanish numbers pronounced with Mayan tonal inflection. When a Mayan speaker is asked whether those numbers above "four" in the Mayan language are not in fact Spanish numbers the person will often answer that no, one can hear the difference between Mayan numbers and Spanish numbers. Well, this is certainly true; one can hear the difference; but the

difference is due only to the tonal inflection given to the Mayan system and not due to any change in the consonants and vowels which make up these numbers.

CONTRACTIONS AND COMPLEX WORDS

Contractions

8. Before continuing on with the various parts of speech it is well to point out that the Mayan language when spoken in the everyday setting is highly contracted. The main casualty of these contractions are vowels. Another casualty is the person trying to learn the language, because things start flying by so fast that it becomes close to impossible for a person who is in the process of learning the language to figure out what is being said. There are formal settings in which this propensity to contract is not so great, as for example at the tzol xicin (counseling) which is given to a newly married couple at their wedding party by the godparent of the occasion. In such instances there may be few or no contractions used in the speech. Also, fortunately for learners of the language, some people will take the time to use few contractions when they are addressing an outsider.

The amount to which the language will be contracted varies greatly with the individual speaker, although there are discernable regional differences as to the amount as well as the types of contractions which will be used. To start the reader off we will give a couple of examples of these contractions here:

tzimin	horse (originally applied to "tapir")

The proper forms of plural of this noun, this noun as part of a demonstrative clause, and the plural of this noun as part of a demonstrative clause are:

tziminoob	horses
le tzimino	that horse
le tziminobo	those horses

Almost no one would ever say these things this way however. Normally they would be said as follows:

tzimnoob	horses
le tzimno	that horse
le tzimnobo	those horses

In all cases the second vowel i has been contracted out. Notice also that when the plural marker -oob has a final vowel attached to it that the reduplicated glottal-stopped oo becomes a simple o of regular length.

For the auxiliary verb tense indicator dzoc (immediate past perfect tense indicator) there are two things which can happen, although fortunately only one or the other can occur at any one instance. Either the oc can be contracted out and the dz combined with the following personal pronoun or the dz can be dropped. Dzoc, when no contractions are used, combined with the personal pronoun set gives the following:

dzoc in	dzoc'
dzoc a	dzoc a (verb)eex
dzoc u	dzoc u (verb)oob

Example with the oc being contracted out:

dzin	dzoc'
dza	dza (verb)eex
dzu	dzu (verb)oob

Example with the dz being contracted out:

oc in	oc'
oc a	oc a (verb)eex
oc u	oc u (verb)oob

While none of these contractions in themselves seem to make the language incomprehensible, problems for the person who is learning the language do arise when contraction is followed by contraction. It might be noted that amongst the Maya themselves there is what seems to us to be a considerable amount of misunderstanding, more so to our mind than in the English or Spanish speaking worlds, often resulting in people becoming quite offended. Exactly what the sources of these misunderstandings are is not clear to us, but we wonder whether the highly contracted nature with which some people speak the Mayan language might not be a factor in these misunderstandings.

Complex Words

9. The English language has gathered so many words from such a diverse collection of languages to express a wide range of concepts that it is no longer possible to trace the root meaning of many of these words unless we take the time to look up the roots from these various languages. A basic knowledge of German, Latin, and Greek provides a

good start on understanding the makeup of the English language, but many other languages are involved as well. However, because we are so used to using complex words borrowed from these various languages it rarely occurs to us to look at the roots from which these complex words are built. Consider for example all those words which come from Latin which begin with the syllable "con-" / "com-" (with, together): combat, combine, combust, comfort, conceive, concern, concur, condition, etc., etc. These words are in fact built up from two or more individual words in Latin, but in English we would often not recognize the individual parts.

In the Mayan language this process of combining individual words to form larger concepts is still in force today. To give the reader an example of these complex words in Mayan we will look at one of the more common roots around which complex words are built. This word is ol, which means the metaphysical heart or spirit of a person or object. By combining this word with another the feelings of a person are described:

choco (hot)	choco ol (hot tempered)
ci (good)	ci ol (contented)
hak (surprise)	hak ol (surprised)
ya (hurt)	ya ol (sad)

These are only a few examples from a rather extensive list of the concepts using the word ol.

Unlike English in which the complex word tends to stay together as a unit, in Mayan parts of complex words, if we may call them that, will assume their proper positions in a phrase. Take for example for the concept ci ol (contented):

Ci a uoleex palaleex. "You are contented, children."

The word ci is separated from the word ol and various grammatical changes which will be talked about in this grammar have been applied to ol.

From this example it can be seen that the idea of creating complex concepts from simple words is also part of the Mayan language, but that unlike the pan-European counterparts which tend to stay together as units, complex concepts in Mayan work within the grammatical rules of the language, which means that the individual parts of these concepts will accept grammatical changes as individual words.

THE NOUN

10. The Mayan noun generally functions much like the English noun. It has though one difficult peculiarity for the English - speaking person and that is that the Mayan noun has no article per se. There is however a particle le which when combined with the

positional markers -a, -o, and -e which are suffixed on to a noun or clause functions like an article in a sense, but the constructions le (noun/clause)a, le (noun/clause)o, and le (noun/clause)e are really demonstrative adjectives with the meaning "this (noun/clause)", "that (noun/clause)", and "that (noun/clause) over there". Thus for the noun pek (dog) there is the following:

le peka	this dog
le peko	that dog
le peke	that dog over there (usually out of sight)

11. The plural form of a noun is generally formed by adding the plural marker -oob as a suffix to the noun if the noun ends in a consonant or -ob if it ends in a vowel:

singular	plural
pek (dog)	pekoob (dogs)
tzimin (horse)	tzimnoob (horses)
cħicħ (bird)	cħicħoob (birds)
be (road)	beob (roads)
ku (nest)	kuob (nests)
na (house)	naob (houses)

Below are the singular and plural of these nouns with the demonstrative adjective. Notice that the glottal-stopped vowel of the plural marker -oob becomes a vowel of regular length when a positional marker is suffixed to the plural marker:

singular	plural
le peka	le pekoba
le tzimno	le tzimnobo
le cħicħe	le cħicħobe
le bea	le beoba
le kuo	le kuobo
le nae	le naobe

There are other plural markers as well. A common plural marker in the colonial times and still used today is -i.

singular	plural
ac (turtle)	aci (turtles)
cay (fish)	cayi (fishes)
nal (corn)	nali (plural of corn)

Today cayoob is the standard way of saying the plural of cay, but nali is the standard way of saying the plural of nal. The plural of ac can be either aci or acoob.

There are also irregular plural markers:

singular	plural
pal (child)	palal (children) palaloob (an alternative plural for "children")

There are also words which have no plural markers:

ixim (corn as a grain, both singular and plural)
buul (bean, beans)

Cases of Nouns

12. The case of a noun may be determined both by its position in the phrase or sentence, and, in the case of the genitive and dative cases, by the preposition associated with the noun.

13. The genitive case uses the third person possessive adjectives u and u (noun)oob, which are the same as the third person Set A pronouns/possessive adjectives shown in Section 30, as the possessive markers. The possessive marker u is placed in front of the noun which is possessed which is then followed by the possessor/genitive case noun. Examples:

u ppoc Pedro	Peter's hat
u yotoch le Juano	that John's house
u pek le palalbo	the children's dog
u pekoob a tata	your father's dogs

14. The dative case is usually determined by the various adverbial prepositions which precede the noun. Some of the more common prepositions are the following:

ti	to, at, from
desde (Spanish)	from
yetel	with
xma	without
ich, ichil	in, inside of
tancab	outside (referring to a building)
tu tzel	beside, next to, outside of
yok, yokol	on, on top of
yanal, yanil	under, beneath
actan, tu tan, tanil	in front of
pachil, tu pach	behind, in back of
tumen, tuolal, tiolal	because, because of, by
utial	for
tac	even, including, until

Examples of usage of some of the above prepositions:

1. Le uaha utial Pedro. "These tortillas are for Peter."

   Note A: It is not uncommon to refer to things which are assumed to appear in plural form in the singular. This sentence could also be said as follows:

   Le uahoba utial Pedro.

   in which the word uah (tortilla) is given in plural form.

   Note B: The verb yan (to be, to have) is used only in terms of "to exist". The verb "to be" as used above in English does not exist in Mayan.

2. Tin ualah ti in uidzine ca u dza tech uah. "I told my younger brother/sister that he/she should give you tortillas."

   Note C: Older siblings are referred to separately by sex: zucun (brother), cic (sister). The younger ones are referred to collectively: idzin (younger sibling).

   Note D: The -e as a suffix on uidzine is used to emphasize that the younger sibling was told. The -e may in fact be derived from the -e of the demonstrative adjectives. In any case, it is just as possible to say:

Tin ualah ti in uidzin ca u dza tech uah.

in which case idzin is not emphasized.

3. Tan u hokol ti in uotoch. "He/she/it is coming out from my house."

4. Ti in cahal yan chaan behlae. "At my town there is (a) fiesta today."

5. Hantabi in col tumen uacaxoob. "My garden was eaten by cows." Literally: "Was eaten my garden by cows."

6. Xma xanab ma tu patal in ximbal. "Without shoes it is not possible that I walk."

7. Tac in bin ta uetel ichil a col. "I want to go with you to your garden." (Literally: "Want I go you with into your garden.")

   Note E: As was mentioned in Section 3 under the discussion of the consonants u and y, there are words which in their true form begin with a vowel, but generally take one of these two consonants in the normal course of being used. Thus etel - yetel (with, and) when used as the preposition "with" and follows one of the possessive adjectives is declined as follows:

tin uetel (with me)	yetel toon (with us)
ta uetel (with you)	ta ueteleex (with you pl.)
tu yetel (with him/her/it)	tu yeteloob (with them)

Gender

15. As the reader may have already noticed, there is a lack of explicit gender in the Mayan language, for example in the personal pronouns and possessive adjectives. This lack may reflect to some degree the more or less equal esteem which each gender holds the other in the Mayan society, a feature definitely lacking in the machismo of the Spanish speaking society found throughout Mexico. In any case, one could say the three genders, namely masculine, feminine, and neuter, exist in the Mayan language, but knowing the gender of a noun in fact is not an important grammatical consideration.

16. There are various ways which the gender of a noun is determined. There are nouns in Mayan which by their very nature determine the gender to which they belong:

xibpal	boy
tancelem	male teenager
xib, uinic, mac	man

yum	father, lord
colel, xunan	woman, lady
nuc xib	old man
icham	husband
atan	wife
tzo	tom turkey

17. Gender, when not determined as above, can be determined by adding the prefix h- for "male" and x- for "female". There are also many nouns which are obviously female in nature which normally carry the x- (female) prefix. These two modern gender markers are derived from prefixes ah (male) and ix (female) which were in common use during the colonial times. Today on rare occasions, usually having to do with religious matters (either christian or Mayan), one hears these older prefixes. The prefix h-, depending on the noun it is prefixed to and on the speaker's predilection, can either be spoken or silent.

x-cẖupal	girl
ix cẖuplal	colonial form of "girl"
x-lobayen	female teenager
ix lokbayen	colonial form of "female teenager"
x-nuc	old woman
ix nuc	colonial form of "old woman"
h-dzon	male hunter
h-men	male medicine maker
x-men	female medicine maker

(men means "maker" as a noun or "to make" as a verb. There are other professions which use the word men in them such as h-men xanab (male shoe maker) and one could add the word dzac (medicine) to form h-men dzac (male medicine maker) if that became essential, but normally by h-men / x-men everyone understands that a shaman is being referred to.)

From the above two lists it is clear that because a gender determinator is used for one of a pair of complimentary nouns that it is not necessarily true that it is used for the other. Some of the pairs are:

xibpal	x-cẖupal
tancelem	x-lobayen
xib	x-cẖup
nuc xib	x-nuc
yum	xunan
h-men	x-men
tzo, h-tzo	x-tux (hen turkey)
ah tzo	ix tux (colonial usage)

The following are some examples of the modern use of ah:

ah kin	priest, now referring to the priest of the Cruzoob of Quintana Roo.
ah tepaloob	"the ruling ones"; one of the deities called upon in h-men rituals.
ah can titziloob	"the ones of the four corners of the world"; another set of deities.

18. In the colonial times the use of ah and ix was very common in Mayan names:

Ah Na Pot Xiu
Ah Xupan Nauat
Ah Kin Chilam Balam
Ix Chel
Ix Kan Le Ox
Ix Titibe

The naming convention of ah / ix plus na plus the mother's father's surname plus the father's father's surname was a common way in which a person referred to himself or herself in the early colonial period and this naming convention continued up to the end of the 19th century in some of the remote Mayan groups. It seems that every child born to a particular union would carry this name, and of course that would amount to confusion if there weren't alternative names, which of course there were. The word na is probably derived from the na ("house"; vowel of regular length) although it might come from na ("mother"; vowel clipped). We have not come across any explanation of this naming convention in the various colonial works such as dictionaries, grammars, etc., so the meaning and pronunciation of na is unknown to us. An example of how this naming convention worked is:

Ah Na Menche Uc husband

Ix Na Kin Couoh	wife

Children of this union:

Ah Na Couoh Uc
Ix Na Couoh Uc

Today in some towns it is quite common to use the x- in front of female names. Here are some Spanish names with their Mayan equivalents:

Nicolasa	X-Nico
Victoria	X-Bicha
Emilia	X-Mila

The use of h- in front of male names is much less common:

Manuel	H-Uel

As a sign of respect the Spanish convention of preceding the given name with Don and Doña is now common practice.

Don H-Uel	Doña X-Ana
Don Julio	Doña Bicha

Also common today is to precede a woman's name with Mam. The use of Mam indicates a greater degree of familiarity than the use of Doña. In some towns this convention is carried out to such a degree that generally the use of Doña seems to indicate a woman of non-indigenous origin and the use of Mam is applied to a woman considered to be Mayan.

Benancia	Mam Ben
Olga	Mam Olga

Example of usage:

Nin caah na Mam Bicha.	"I am going to Mam Bicha's house."

Note: Houses seemingly belong to the women of the Mayan society. An example of how the people feel about this is to be found in the way people refer to houses as shown in the example given above.

19. Mention was made above of alternative names, a feature which was a necessity when using the older naming convention. Today alternative names are still a common feature. These are called baxal kabaob (play names). These baxal kabaob can be almost anything but more often than not are animal names:

X-Mucuy	turtledove
X-Pepen	butterfly
X-Nicħ	bite
Much	frog
Cay	fish
Bach	road runner
X-Changa	ape
Chocolate	chocolate

20. Gender, particularly in animals, is also determined by the use of the particles xibil (male) and cħupul (female):

xibil ceh (male deer)	cħupul ceh (female deer)
xibil pek (male dog)	cħupul pek (female dog)

The word ton (penis) is sometimes used to indicate the male gender:

ton pek (male dog)
ton uacax (bull)

21. Inanimate objects show no gender as noted above. There is no need to do so because gender is not shown in other parts of speech.

Nouns from Other Parts of Speech and Other Parts of Speech from Nouns

22. -il: Many adjectives can become nouns by adding the suffix -il which when used in this manner acts somewhat like "-ness" in English:

kohaan (sick)	kohaanil (sickness)

lob (bad)	lobil (badness)

23. Verb and nouns are sometimes distinguishable only by syntax as is the case with some English noun/verbs which are distinguishable only by syntax. For example hanal is both the noun for "food" and the intransitive verb for "to eat".

Taz ten in hanal.	Bring me my food.
Tac in hanal.	I want to eat.

24. Nouns and verbs can be readily transformed into one another by the addition or subtraction of verbal suffixes:

miz, mizib	broom
miztic	to sweep something. -ic is the general transitive suffix.

Tan in miztic in uotoch yetel u miz X-Tina. "I am sweeping my house with X-Tina's broom."

25. -Vl: Adjectives can be formed from nouns by tacking a vowel which agrees with last vowel in the noun onto the noun and ending the word with -l ((noun)-Vl). Examples:

caan (sky)	caanal (high, tall)
cab (earth)	cabal (low, short)
pet (circle)	petel (round)
xib (male)	xibil (male)
boc (stench)	bocol (stinking)
ch̓up (female)	ch̓upul (female)

Examples of usage:

Tin betic in col tuux yan le caanal kaxo. "I am making my garden where there is that high forest."

Otzil xunan; hach cabal u bacil. "Poor woman; she is very short." (Literally: her bones are very short.)

Ma ta cimzic le cẖupul kekena. "Don't kill this sow."

Other Uses of the -il Suffix in Nouns

26. By adding -il to the name of a town a person can show what town he is a member of:

Ho (Mérida)	Hoil (a person from Mérida)
Kom cẖeen	Kom cẖeenil (a person from Kom cẖeen)
uaye (here)	uayil (a person from here)

Dzoc in ualic tech ma uayileni, Maxcanulilen. "I just told you I am not from here, I am from Maxcanul."

The use of -il for this purpose seems to be relatively recent. The colonial usage was to prefix the name of the town with the gender markers ah and ix.

Cacal (Tixcacal)	Ah Cacal
Coh (Ticoh)	Ah Coh
Mani	Ix Mani
Oxkutzcab	Ix Oxkutzcab

27. By adding -il to a noun and following it by another noun an attributive relationship is formed between the two nouns in which the attribute of the second noun is given to the first noun:

uahil ixim	corn bread (tortilla), from uah (bread) and ixim (corn).
hail cẖeen	well water, from ha (water) and cẖeen (well).
xaanil na	thatched house, from xaan (palm leaf) and na (house).

28. Tozzer noted that collective nouns are formed by adding -il to an adjective and placing the possessive marker u in front of the word:

kohaan (sick)	u kohanil (the sick)
otzil (poor)	u yotzil (the poor)

This usage is now archaic. The present method is to pluralize the adjective:

kohaan	kohaanoob
otzil	otziloob
ayikal (rich)	ayikaloob (the rich)

The -il works as a suffix in other parts of speech with various effects which are noted in the following sections: 56, 57, 104.

The -il makes its appearance in hieroglyphic writings in the form of Thompson glyphs 24 and 116 (Zimmermann glyphs 80 and 62.) It seems that the hieroglyphic -il had the same general functions as the modern -il.

Other Suffixes

29. There are various suffixes which indicate that a certain class of noun is being talked about.

-bil, -tzil: these two suffixes connotate a reverence towards the person or object which is modified by them.

colel (woman)	colelbil
mehen (child)	mehenbil
mehen (child)	mehentzil
mama (mother)	mamatzil
yum (father)	yumtzil
yum (father)	yumbil

Both colelbil and yumtzil are used in rituals by modern day H-Menoob. Colelbil could be translated as "lady" and yumtzil should really be translated as "lord".

-Vb: the suffix -Vb is sometimes called an instrumental suffix. It is tacked onto a verb root and could be translated as "that which". -eb is the principal form in which this suffix appears, but there are examples of -ib and -ub also.

chul (to play a flute)	chuleb (that which plays a flute; a bird called "comendador" or

	"charretero" in Spanish)
cȟuy (to lift)	cȟuyub (that which lifts; hanger)
cuc (to revolve)	cuceb (that which revolves; squirrel)
cul (to sit)	culeb (that which sits; raccoon)
hal (to dig out)	haleb (that which digs out; paca or agouti)
kul (to adore a god)	kuleb (that which adores; an alternative pronunciation for raccoon)
miz (to sweep)	mizib (that which sweeps; broom)
xot (to cut)	xoteb (that which cuts; knife)

Although many of the words resulting from the addition of -Vb are animal names, this is not always the case as can be seen from cȟuyub, mizib, and xoteb.

-nal: the suffix -nal transforms the object to which it is attached into the person who is connected with that object, either as owner or as worker. This suffix is confined mostly to colonial usage.

bel (road)	belnal (customs officer)
cab (honey)	cabnal (bee keeper)
otoch (house)	otochnal (owner of the house and by extension citizen of the town)

-um: the suffix -um signifies that the object it is attached to is a bird.

cȟuh (to sacrifice) / cȟah (to drip)	cȟuhum, cȟahum (woodpecker)
cȟuy (to lift)	cȟuyum (lifting bird; hawk)
dzun (happy, joyful)	dzunum (happy bird; humming bird)
kuk (feather)	kukum (feather bird; quetzal)
picȟ (thrush)	picȟum (thrush)
uc (?), uk (louse)	ucum (louse bird?; pigeon)
ul (to return, mottled snail)	ulum (returning bird?; mottled bird? turkey)

uix (to urinate)	uixum (urinating bird; English equivalent unknown)
yax (green)	yaxum (green bird; Cotinga amabilis)
U (moon)	yuyum (moon bird; oriole)

PRONOUNS

30. There are two major points about the pronouns in the Mayan language which sets them apart from the English pronouns. First and most important, there are two sets of personal pronouns in Mayan. Second, as already mention in other places, there is no differentiation in gender for the third person pronouns. The simplicity of the second point is more than made up for by the complexity of the first. We will try to lay out the rules which govern which of the two sets is to be used in any given situation with the hope that the reader will get a good feel of when each of the two sets should be employed. Some of these rules will be given in this chapter on pronouns. Others will be given in the chapter on verbs.

The two sets of personal pronouns are:

Set A

	singular	plural
1st	in	c'
2nd	a	aa (verb)eex
3rd	u	uu (verb)oob

Set B

	singular	plural
1st	(verb)en	(verb)oon
2nd	(verb)ech	(verb)eex
3rd	(verb)i, (verb)e	(verb)oob

31. Set A is used with certain verb tenses, prefixed sometimes by the time indicators c' or t'. The set is also used as possessive adjectives as already noted in the chapter on nouns. As personal pronouns this set is only used as the subject of a verb.

The first person plural c' and the time indicators c' and t' can be pronounced in three ways depending on custom and the word both preceding it and following it. It can be either tacked onto one of the words on either side of it in which case it is pronounced as a consonant belonging to that word or it can be pronounced by itself. If it pronounced by itself then it is pronounced with a clipped vowel, the value of which is a.

As mentioned in Section 4 in the paragraph about the consonants u and y, when Set A is used with a certain class of words which begin with vowels, then Set A uses the consonant u for the first and second person singular and second person plural, and the consonant y for the third person singular and plural:

Alternative Set A

	singular	plural
1st	in u-	c'
2nd	a u-	a u(word)eex
3rd	u y-	u y(word)oob

The colonial grammars give this alternative Set A as follows:

Colonial Version of Alternative Set A

	singular	plural
1st	u-	c'
2nd	a u-	a u(word)eex
3rd	y-	y(word)oob

However, it is not clear from the colonial Mayan texts such the Books of Chilam Balam that this was a standard rendering of this set, and in particular in the case of the first person singular, it seems to be unusual that the pronoun in should not be part of the construction. Perhaps though, due to contractions which seem to come into vogue and then go out of vogue again, there could have been a time, at the period when the Spanish friars were first writing Mayan Grammars, i.e. in the late 1500's, that this contraction of Set A was in vogue, but from comments by Fr. Pedro Beltran who wrote a grammar in the mid 1700's, this contraction seems no longer have been in use.

Below is an example of the use of Set A with the intransitive immediate present verb tense of the verb hokol (to come out). The translation of this tense is, "I am coming out" / "you are coming out" / etc.:

	singular	plural
1st	tan in hokol	tan'c hokol
2nd	tan a hokol	tan a hokoleex

3rd	tan u hokol	tan u hokoloob

In this case the first person plural personal pronoun c' is appended to the auxiliary verb tan.

Set A as possessive adjectives, modifying "hanal" (food):

in hanal (my food)	c' hanal (our food)
a hanal (your food)	a hanaleex (your food)
u hanal (his/her/its food)	u hanaloob (their food)

Here the first person plural pronoun c' is pronounced ca, with a clipped a.

Next is an example of the use of the alternative Set A given with the same tense in front of a verb beginning with a vowel, in this case the verb okol (to cry). The translation of this tense is, "I am crying" / "you are crying" / etc.:

	singular	plural
1st	tan in uokol	tan'c okol
2nd	tan a uokol	tan a uokoleex
3rd	tan u yokol	tan u yokoloob

Alternative Set A as possessive adjectives, modifying ich (face, eye):

	singular	plural
1st	in uich (my face)	c' uich (our faces)
2nd	a uich (your face)	a uicheex (your faces)
3rd	u yich (his/her/its face)	u yichoob (their faces)

Again, the first person plural pronoun c' is pronounced ca, with a clipped a. Note that there is nothing to indicate that "face" is plural in the plural paradigm, but from the context it would have to be plural.

In the colonial grammars the alternative Set A would be given as follows:

	singular	plural
1st	tan uokol	tan c'okol
2nd	tan a uokol	tan a uokoleex

3rd	tan yokol	tan yokoloob
	singular	plural
1st	uich	c'ich
2nd	a uich	a uicheex
3rd	yich	yichoob

Here c' is appended directly to the following word as the consonant "c".

32. The use of the time indicators c' and t' will be looked at more fully in the chapter on verbs. Generally c' is used for the habitual action tenses and t' for the past perfect tenses and the negation of the habitual action tenses. These time indicators are combined with Set A as follows:

With c'

	singular	plural
1st	cin	c'
2nd	ca	ca (verb)eex
3rd	cu	cu (verb)oob

With t'

	singular	plural
1st	tin	t'
2nd	ta	ta (verb)eex
3rd	tu	tu (verb)oob

An example of the use of the time indicator c' with Set A in the transitive habitual action verb tense for the verb betic (make, do). This tense is translated as, "I make" / "you make" / etc.:

	singular	plural
1st	cin betic	c' betic
2nd	ca betic	ca beticeex
3rd	cu betic	cu beticoob

Note that for the second and third person plural the contracted forms ca betceex and cu betcoob would be normally used in common speech.

Actually, the time indicator c' is derived from the contraction of the auxiliary verb lic / licil which has the meaning more or less of "now, at this moment". Its use is presently rarely heard, but it is used from time to time to add emphasis. For example, in the sentence:

Ma bey lic in ualic tech! "Isn't that what I am telling you!"

the word lic adds emphasis to the phrase. Unemphasized the sentence is:

Ma bey cin ualic tech? "Isn't that what I am telling you?"

The use of the words lic / licil is quite common in colonial texts, but the use of the contracted form is also quite common.

33. Set B is used with verbal forms both as the subject or the object of the verb to which it is affixed. If the verb is either intransitive or passive then the pronoun is the subject, since of course there can be no direct objects for these verbs. If the verb is transitive then the pronoun is the object, either direct or indirect depending on total makeup of the sentence.

Hanen.	"I ate." (The -en is the subject.)
Ma in uohel max u kat u betcen lob.	"I don't understand who wants to harm me." (lit. "do me evil". The indirect object -en is here appended to the verb betic. Actually the verb and indirect object should be betic ten, but the i in the verb and the t in ten have been contracted out.)
Ma a hadzcen.	"Don't you hit me." (The -en is the direct object.)

For the third person singular the -i is usually a subject and the -e the object:

Lubi.	It fell."
Dzoc in betice.	"I just did it."

34. Set B is transformed into personal pronouns as follows:

	singular	plural

1st	ten	toon
2nd	tech	teex
3rd	leti / ti	letiob / tiob

For the third person singular and plural there are two pronouns each. Leti and letiob are generally used as subjects and direct objects and ti and tiob are used as indirect objects.

In colonial times Set B was also transformed into personal pronouns as follows:

	singular	plural
1st	cen	coon
2nd	cech	ceex
3rd	ti	tiob

Some examples of the various types of pronoun usages in sentences:

Ten cin yacunticech tumen tech ca yacunticen. "I love you because you love me." Ten and tech are emphatic subjects and are not obligatory. That is, the sentence can get along without them. Cin and ca are obligatory subjects. -en and -ech are direct objects of the transitive verbs.

Ten cin dzic tech uah utial ca a uanten. "I give you tortillas so that you help me." Ten is again an emphatic subject. Cin is the obligatory subject. Tech is the indirect object. Note that for some verbs the object is suffixed to the verb and for others, as in this case, it is a separate entity. The clause utial ca means here "so that": the individual parts utial and ca both have several meanings.

Letiob cu ppazticenoob. "They are making fun of me." Letiob is again an emphatic subject. The sentence could stand by itself as: Cu ppazticenoob. In this sentence -en is the direct object. When an object is suffixed to the verb then the plural markers -eex and "-oob" are suffixed to the object as is done here.

Dzoc in ualic ti yan u betic tiob u hanal. "I have already told him/her that he/she has to make them their food." The use of the dative case pronouns ti and tiobis shown.

35. Set A is transformed into possessive pronouns by adding the suffix -tial:

	singular	plural
1st	intial (mine)	c'tial (ours)
2nd	atial (yours)	atialeex (yours)
3rd	utial (his/hers/its)	utialoob (theirs)

36. Set A combines with other particles to form special clauses. The following are the most common:

With etel (with) giving "with me" / "with you" / etc.:

	singular	plural
1st	tin uetel	yetel toon
2nd	ta uetel	ta ueteleex
3rd	tu yetel	tu yeletoob

Colonial sources, in particular the Motul dictionary, give this set as follows:

	singular	plural
1st	uetel	c'etel
2nd	a uetel	a ueteleex
3rd	yetel	yeletoob

With olal (because of) giving "because of me" / "because of you" / etc.:

	singular	plural
1st	tin uolal	tu olal toon
2nd	ta uolal	ta uolaleex
3rd	tu yolal	tu yolaloob

Also possible:

	singular	plural
1st	tin olal	tu olal toon
2nd	ta olal	ta olaleex
3rd	tu olal	tu olaloob

The colonial sources give this set as follows:

	singular	plural
1st	uoklal	c'oklal

2nd	a uoklal	a uoklaleex
3rd	yoklal	yoklaloob

With men (because of) giving "because of me" / "because of you" / etc.:

	singular	plural
1st	tumen ten	tumen toon
2nd	tumen tech	tumen teex
3rd	tumen	tumenoob

In the colonial texts this is given as:

	singular	plural
1st	tin men	tac men
2nd	ta men	ta meneex
3rd	tu men	tu menoob

With icnal (beside, with) giving "beside me" or "with me" / "beside you" or "with you" / etc.:

	singular	plural
1st	tin uicnal	icnaloon
2nd	ta uicnal	ta uicnaleex
3rd	tu yicnal	tu yicnaloob

The colonial sources give this set as follows:

	singular	plural
1st	uicnal	c'icnal
2nd	a uicnal	a uicnaleex
3rd	yicnal	yicnaloob

37. There is some variation in the Set A pronouns when they are combined with the various auxiliary verb tense indicators. Therefore these tense indicators are listed here with the personal pronouns. The use of these tense indicators will be seen in the chapter on verbs.

With dzoc (just); immediate past perfect:

	singular	plural
1st	dzoc in	dzoc'
2nd	dzoc a	dzoc a (verb)eex
3rd	dzoc u	dzoc u (verb)oob

Contracted:

	singular	plural
1st	dzin	dzoc'
2nd	dza	dza (verb)eex
3rd	dzu	dzu (verb)oob

Contracted dropping the dz:

	singular	plural
1st	oc in	oc'
2nd	oc a	oc a (verb)eex
3rd	oc u	oc u (verb)oob

With tan ("to be" as an auxiliary verb); immediate present:

	singular	plural
1st	tan in	tan'c
2nd	tan a	tan a (verb)eex
3rd	tan u	tan u (verb)oob

Contracted:

	singular	plural
1st	tin	tan'c
2nd	ta	ta (verb)eex
3rd	tu	tu (verb)oob

Note that the contracted form of tan is with the exception of the first person plural the same as Set A with the time indicator t'.

With zuc (accustom); accustomed habitual:

	singular	plural
1st	zuc in	zuc'
2nd	zuc a	zuc a (verb)eex
3rd	zuc u	zuc u (verb)oob

With n- caah; immediate future:

	singular	plural
1st	nin caah in	caah'c
2nd	na caah a	na caah a (verb)eex
3rd	nu caah u	nu caah u (verb)oob

Note that nin caah, na caah, etc. are contractions of bin in caah / bin a caah / etc. Nin caah can stand by itself and means "I am going." It is used when a person is ready to leave or in the act of leaving. The full form bin in caah / bin a caah / etc. is rarely used today and seems to be found mainly in formal speech. The colonial form binel in caah / binel a caah / etc. is quite common and the contracted form is not encountered, but then one could presume that written colonial Mayan is a reflection of formal speech. The personal pronoun in / a / u /etc. is used only with the transitive verbs; not with the intransitive and passive verbs. Thus:

Nin caah in bet in col.	"I am going to make my garden." The pronoun is retained.
Nin caah hanal.	"I am going to eat." The pronoun is lost.

With tac (want); desired future:

	singular	plural
1st	tac in	tac'
2nd	tac a	tac a (verb)eex
3rd	tac u	tac u (verb)oob

With kabet (need); necessitated future:

	singular	plural

1st	kabet in	kabet c'
2nd	kabet a	kabet a (verb)eex
3rd	kabet u	kabet u (verb)oob

With yan ("to have" as an auxiliary verb); obligated future:

	singular	plural
1st	yan in	yan'c
2nd	yan a	yan a (verb)eex
3rd	yan u	yan u (verb)oob

With he (will (predicate) if); conditional future:

	singular	plural
1st	he in	he'c
2nd	he a	he a (verb)eex
3rd	he u	he u (verb)oob

Contracted:

	singular	plural
1st	hin	he'c
2nd	ha	ha (verb)eex
3rd	hu	hu (verb)oob

With bin ("to go" as an auxiliary verb); definite future:

	singular	plural
1st	bin in	bin'c
2nd	bin a	bin a (verb)eex
3rd	bin u	bin u (verb)oob

With bin, but as an interrogative definite future:

	singular	plural
1st	cin bin in	c' bin'c

2nd	ca bin a	ca bin a (verb)eex
3rd	cu bin u	cu bin u (verb)oob

Normally this form is contracted in regular speech:

	singular	plural
1st	cin in	cen'c
2nd	can a	can a (verb)eex
3rd	cun u	cun u (verb)oob

With bin but as a negated definite future:

	singular	plural
1st	ma tin bin in	ma t' bin'c
2nd	ma ta bin a	ma ta bin a (verb)eex
3rd	ma tu bin u	ma tu bin u (verb)oob

Frequently this form is contracted in regular speech:

	singular	plural
1st	ma tin in	ma ten'c
2nd	ma tan a	ma tan a (verb)eex
3rd	ma tun u	ma tun u (verb)oob

With ma (not) for those tenses where an auxiliary verb or a time indicator is not used the declension of Set A is as follows:

	singular	plural
1st	ma in	ma't
2nd	ma a	ma a (verb)eex
3rd	ma u	ma u (verb)oob

Contracted:

	singular	plural
1st	min	ma't

2nd	ma	ma (verb)eex
3rd	mu	mu (verb)oob

With ma (not) for those tenses in which the time indicators c' and t' are used:

	singular	plural
1st	ma tin	ma't
2nd	ma ta	ma ta (verb)eex
3rd	ma tu	ma tu (verb)oob

With ma (not) for the contracted form of the immediate present tense:

	singular	plural
1st	ma tin	ma tan'c
2nd	ma ta	ma ta (verb)eex
3rd	ma tu	ma tu (verb)oob

Notice that in the last two paradigms only the 1st person plural is different.

38. Set A combines with the reflexive suffix -ba (sometimes written -bah by modern authors) to form the reflexive pronouns "myself" / "yourself" / etc.:

	singular	plural
1st	(verb)inba	(verb)c'ba
2nd	(verb)aba	(verb)abaex
3rd	(verb)uba	(verb)ubaob

Alternatively:

	singular	plural
1st	(verb)inbah	(verb)c'bah
2nd	(verb)abah	(verb)abaheex
3rd	(verb)ubah	(verb)ubahoob

However, in our estimation, this alternative spelling is incorrect, because the h in -abaheex and -ubahoob is not, in our experience, pronounced.

Examples:

Tzelabaex! "Make way!" (Literally: "One-side yourselves!")
Tin cantitzcinba uaye. "I cross myself here."

PRONOUNS

Demonstrative Pronouns and Related Parts of Speech

39. Demonstrative pronouns are directly related to demonstrative adjectives which were introduced in the chapter on nouns. The basis of both the demonstrative pronouns and demonstrative adjectives, which we will call here Set C, is as follows:

singular	plural
-a (this)	-oba (these)
-o (that)	-obo (those)
-e (that over there)	-obe (those over there)

40. The demonstrative adjective is built from the above set by placing the particle le before the word or clause which is being modified:

singular	plural
le (word/clause)a	le (word/clause)oba
le (word/clause)o	le (word/clause)obo
le (word/clause)e	le (word/clause)obe

Examples:

le kino	"that day"
le yax kino	"that blue day" (= dry season)
le macoba	"these men"
le nucuch macoba	"these big men"

41. The demonstrative pronouns are formed from Set C as follows:

singular	plural
lela (this)	leloba (these)
lelo (that)	lelobo (those)
lele (that over there)	lelobe (those over there)

42. There are two sets of locative pronouns which are formed from Set C by prefixing it with the particles te- and he-. The particle te- is used generally and the particle he- emphatically. The resulting pronoun set is defective, lacking both the third form (-e) and the plural forms:

tela (here)	hela (here)
telo (there)	helo (there)

An alternative for telo (there) is tolo (there).

The locative pronouns tela and telo can be expanded by inserting an adverb or adjective into these words. The resulting adverbial clause makes the position of the object much more precise:

te caanalo	up there
te caanala	up here
te cabalo	down there
te cabala	down here
te pachilo	back there
te ichila	in here
te nachilo	far over there

43. The demonstrative pronoun set can be combined with te- and he- to form a demonstrative locative pronoun set:

singular	plural
le tela (this one here)	le teloba (these here)
le telo (that one there)	le telobo (those there)
le tele (the one over there)	le telobe (the ones over there.)

singular	plural
le hela (this one here)	le heloba (these here)
le helo (that one there)	le helobo (those there)
le hele (the one over there)	le helobe (the ones over there.)

44. Set C is also combined with bey- (like, as). The resulting set is defective:

beya (like this)
beyo (like that)

Interrogative Pronouns and Adverbs

45. Interrogative pronouns and adverbs in Mayan function much like their counterparts in English and differ mainly in idiomatic usage. We treat these interrogative words here together since their function is similar.

Baax? Baan? (What?)
Baax a kati? "What do you want?"
Baan ta betah? "What did you do?"

Bahux? (How much? (that is, "What is the price?"))
Bahux le hanalo? "How much is that food?"

Bikix? (When?)
Bikix ca ulech? "When did you return?"

Bix? (How?)
Bixi? "How's that?"
Bix a kaba? "How's (what's) your name?"

Bucaah? (How much?, How many?, What quantity?)
Bucaah a kati? "How much do you want?"

Maax? (Who?)
Maax cu bin telo? "Who goes there?"

Macalmac? (Which?, Which one?)
Macalmac a kati? "Which one do you want?"

Tuux? (Where?)
Tuux ca bin? "Where are you going?"

The words baax (what?), maax (who?), and tuux (where?) tend to shift their glottal-stopped vowels in standard conversation to regular, elongated, or glided vowels.

The words baax (what) and maax (who) are combined with various suffixes to make other interrogative pronouns:

With -tial (here meaning "for"):

Baaxtial? (Why? For what?)
Baaxtial binech Ho? "Why did you go to Mérida?"
Baaxtial le hao? "What is the water for?"

Maaxtial? (For whom?)
Maaxtial le hao? "Who is the water for?"

With kin (day):

Baaxkin? (When?)
Baaxkin ulech? "When did you return?"

With -ten (origin not certain):

Baaxten? Baanten? (Why?, For what reason?)
Baaxten talech holace? "Why did you come yesterday?"
Baanten ta betic beyo? "Why are you doing it like that?"

Notice that in some of the examples given in the interrogative sentences above that sometimes the sentence ends with the suffix -i or more rarely with -e. These suffixes seem to serve the purpose of marking the sentence as an interrogative sentence. However they are used only with certain verbs and not with others and we can not discern any rule which would help the reader in making a decision about when to use them.

Baaxtial binech? "Why did you go?"
Baaxtial binechi? "Why did you go?"

The suffix -i is optional.

Baaxtial binech Ho? "Why did you go to Mérida?"

The suffix -i can not be used.

Only with the verb kat (want, desire), as long as the verb is the last word in the sentence, does the suffix -i seem to be obligatory.

Baax a kati? "What do you want?"
Baax a kat a hante? "What do you want to eat?"

Many of the interrogative words, when the suffix -i is affixed to them, can stand by themselves:

Baaxi? "What's that?"
Bixi? "How's that?"
Maaxi? "Who?"
Tuuxi? "Where?"

The suffixes -i and -e are also used for negation bracketing and will be looked at in Section 59 on negation.

For some of the above interrogative pronouns there are standard answering formulae just as in English:

Baaxten?, Baanten? (Why?)	Tumen, Tiolal (Because.)
Baaxtial? (Why? For what?)	Utial (So that)
Maaxtial? (For whom?)	Utial ("For", or one of the possessive pronouns.)

Q: Baaxten binech Ho? "Why did you go to Mérida?"
A: Tumen yan in kaxtic meyah. "Because I have to find work."

Q: Baaxtial talech uaye? "Why did you come here?"
A: Utial in uilic in cic. "So that I can see my sister."

Q: Maaxtial le hao? "For whom is the water?"
A: Utial in uicham. "For my husband."

The conditional particle he when used before an interrogative pronoun or adverb has the meaning of the suffix "-ever" in English. This formula is used as in English in an answer to a question in which the answerer is giving the questioner the option. Often the interrogative pronoun/adverb can be followed by the particle -ac:

he baaxac	whatever
he macalmac	whichever
he maax, he maaxac	whoever
he bix, he bixac	however
he tuux, he tuuxac	wherever

Q: Baaxkin c' bin Ho? "When are we going to Mérida?"
A: He baaxac kin a kati. "Whatever day you want."

Q: Bix cin in takancunze a he? "How shall I cook your egg?"
A: He bix a kati. "However you want to."

Q: Tuux cin in cultal? "Where shall I sit?"
A: He tuux a kati. "Wherever you want to."

By suffixing the particle -e to the particle -ac, resulting in the suffix -ace, an independent answering phrase is formed:

He baaxace.	"Whatever."
He bixace.	"However."
He maaxace.	"Whoever."
He tuuxace.	"Wherever."

In older colonial writing balx was the word for "what?", bahunx was the word for "how many?", bicx was the word for "how?", bikinx was the word for "when?", macx was the word for "who?", and tabx was the word for "where?", etc. The word bal or today baal means "thing" and the word mac means "man" or "one" (person). The word bic in this context shows up only in colonial usage as the word for "how?". The meaning of tab is uncertain as used in this context, but there is a companion word tub which seems not to have been used in an interrogative context which means "where". It seems that the true form for some of these interrogative words should be baal ix, bic ix, and mac ix, etc., the particle ix here being an interrogative marker. In any case the final consonant in these cases has been dropped resulting in the modern words baax, bix, and maax, etc. It is evident that the same process is true for tabx / tub, resulting in tuux, but the line is not quite as direct. Exactly when this change took place is hard to determine, but even in material originally written in 1628 (U Zuyua Than yetel Naat) we see both the old and the modern forms in the same text. Of course we only have copies of that material so it may well be that the modern forms were introduced at the time the copies were made.

One could also conjecture that the word bucaah, and its declarative companion bencaah, are derived from the phrase bahun u caah, meaning "what size or what quantity is he/she/it?", and that just as was shown above in Section 37 with bin in caah resulting in nin caah in modern speech, so too bahun u caah has been abbreviated to bucaah.

46. The negative particle mix, an alternative word for ma (no) and derived from the colonial form ma ix, can be prefixed to some of the interrogative pronouns and adverbs to form the negation of these pronouns and adverbs. In some instances the final consonant suffers a change which shows something about the original nature of these interrogative words.

mixbaal	nothing
mixbikin	never
mixmac	no one
mixtuux	nowhere

The colonial forms for the words formed with maix are:

maix bal	nothing
maix mac	no one
maix tab	nowhere

In these cases to derive the modern form mix instead of the i of ix being dropped as happened with bal ix, mac ix, bic ix, and tab ix the a of ma has been contracted out.

47. When the question "How many?" is related to a particular object then the interrogative particle hay- is combined with the number classifier which is used for that object. In Section 71 we will look at the importance of number classifiers and the objects which are classified by them. The three most commonly used number classifiers are -ppel (inanimate objects generally), -tul (animate objects), and -ten (times an action is done).

Hayppel? "How many inanimate objects?"
Hayppel kaan yan tech? "How many hammocks do you have?"

Haytul? "How many animate objects?"
Haytul tzo yan ti? "How many tom turkeys does he have?"

Hayten? "How many times?"
Hayten binech Ho? "How many times have you gone to Mérida?"

MODIFYING WORDS AND PARTICLES

48. Modifying words and particles are divided into two parts of speech: adjectives and adverbs. Before looking at each of these parts of speech mention should be made of methods which intensify or diminish the quality of words in both of these parts of speech.

The quality of a modifier can be intensified or diminished by placing one of various adverbial particles before the modifier:

hach, zen, zeten, heten, don: (very); some of the intensifiers.

kaz (not very, a little); a diminisher.

Examples:

With adjectives:

Hach nohoch in col. "My garden is very big."

Zen malob le hanalo. "That food is very good."

Zeten altacoob le tunichobo. "Those rocks are very heavy."

Don x-cichpam le x-cħupalo. "That girl is very pretty."

Kaz kohaan in pal. "My child is a little sick."

With adverbs:

Hach chanbeli cu meyah le maco. "That man works very slowly."

Zen malob cu pakachtic le uaho le xunano. "That woman makes tortillas very well."

Some modifiers can be intensified by reduplicating the beginning consonant and vowel of the first syllable of the modifier:

chac (red)	chachac (deep red)
chan (little)	chichan (very little) (note shift from a to i)
chanbel (slowly)	chachanbel (very slowly)
ci (good)	cici (very good)
lob (bad, badly)	lolob (very bad, very badly)
kaz (bad, badly)	kakaz (evil, very badly)
yax (green)	yayax (very green)
zac (white)	zazac (very white)

The vowel of the first syllable of the reduplicated prefix is often, depending on the speaker, pronounced as a clipped vowel. There is another example of the reduplication of the first syllable to be found in Section 57. This principal of pronouncing the prefixed syllable's vowel clipped is followed there as well.

Examples:

zazac u boch̓ yetel u kaxi; "very white her shawl and her hair ribbon"

kakaz ikoob; "evil winds"

Chachanbel cu tal le palo. "That child is coming very slowly."

Some modifiers can be intensified by reduplicating the root word around the particle -Vn-. The preferred vowel in this particle is e, but all vowels are possible:

cȟuy (to hang)	cȟuyencȟuy (densely hanging)
mucȟ (bunch)	mucȟenmucȟ (bunch after bunch)
pec (flat)	pecenpec (pile on pile)
zac (white)	zacanzac (very white)

Examples:

Cȟuyencȟuy u kaan am ti le bucil na. "The spider webs are densely hanging from the ceiling."

Pecenpec le cheobo. "The trees are (lying down) in piles upon piles."

Zacanzac a nok ix zuhuy. "Your clothes are brilliant white virgin girl." (from "Cantares de Dzitbalche")

A somewhat similar reduplicating device is achieved by placing -Vl- in the middle of the reduplicated root:

pet (round)	petelpet (very round)
ppit (to jump)	ppitilppit (jumping up and down)
thul (narrow)	thululthul (very narrow)
zut (to return)	zutulzut (round and round)

Examples:

Petelpet u le. "Its leaf is very round."
Thululthul u le. "Its leaf is very narrow."
Zutulzut tu bin le palobo. "The children are going round and round."

Colors have suffixes which alter or intensify the quality of the color to which these suffixes are attached. These suffixes are generally marked by the trailing suffix -en. Some of the more common of the suffixes are:

bizen	bithen	boxen	budzen	buyen
culen	chalen	dzuyen	hadzen	hocȟen
homen	hopen	malen	methen	naen
olen	pazen	pachen	pozen	ppochen
ppoxen	ppulen	tzuyen	uayen	

For some of these suffixes, there is an obvious quality which is imparted by the root word from which they are derived:

boxen	from box (black)
budzen	from budz (smoke)
chalen	from chal (clear)
pozen	from poz (pallid)

Examples of usage:

chacboxen ich "face dark red with anger"
Ekbizen ca luken Cumkal. "It was pitch-black when I left Conkal."
zacchalen ha "clear water"
zacmalen ich / zacpozen ich "white eyed, from sickness or fear"

There is also an isolated example of this method of intensifying the quality of an adjective with a non-color adjective:

cochbaben from coch (wide)

Example of usage:

cochbaben be "wide road"

ADJECTIVES

49. The adjective in the Mayan language behaves like its counterpart in English; that is, it goes before the noun it modifies:

tumben na	new house
malob hanal	good food

50. The following are common pairs of adjectives:

malob (not bad), utz (good)	lob, kaz (bad)
hadzutz, cichpam (beautiful)	kaz (ugly)
nohoch, nuc, nucuch (big)	chan, chichan, mehen (little)

chouac (long)	coom (short)
cooch (wide)	nuuth (narrow, tight)
naach (far)	nadz (near)
poloc (fat)	bekech (thin), dzoyan (very thin)
pim (thick)	hay (thin; flat objects)
tumben (new)	uchben (old, ancient) lab (old, rotten)
yax (first, also "green")	dzocil, xul (last)
al (heavy)	zal (light)
cẖuhuc (sweet)	zudz (sour), kaah (bitter) pah (sour from being old)

51. The plural of adjectives can be formed by adding one of the following suffixes:

-oob
-tac
-tacoob

However the adjective usually remains singular in appearance when it directly precedes the plural noun which it modifies. When the adjective is for any reason put in some other position then it usually takes on its plural form:

le mehen cẖicẖobo those little birds
Mehentacoob le cẖicẖobo Those birds are little.

Note: for sentences which in English are of the variety "(subject) (verb "to be") (predicate adjective)" as in "Those birds are little." in Mayan the word order is generally "(predicate adjective) (subject)" with the verb "to be" being omitted. Other examples of this word order:

Hadzutztacoob a xanaboob. "You shoes are beautiful."
Nuctac u yocoob. "Their legs are tall."

In at least one instance the word changes for the plural. There are four words for "big": noh, nuc, nohoch, and nucuch. Of these, nucuch seems generally to be used with plural nouns.

le nohoch cẖicẖo "that big bird"
le nucuch cẖicẖobo "those big birds"

Notice that there are various adjectives which have the suffix -Vch. Some of these can appear without the suffix and other can not:

---	bekech	thin
---	cilich	holy
hah	halach	real, true
noh	nohoch	big
nuc	nucuch	big, old
---	ppelech	exactly, just right
yaab	yaabach	much, many
---	zacach	much, many, a lot

Examples:

Zen bekech le zumo. "That rope is very thin."

Hach yaabach dios botic tech. "Thank you very much." (Literally: "God pays you very much."

Teche chen zacach than ca betic. "All you do is talk a lot."

Comparative and Superlative Adjectives

52. The comparative of an adjective is formed the same way it is in English with the Spanish word mas being the equivalent of "more" and ti equivalent to "than":

Mas nohoch a col ti intial. "Your garden is bigger than mine."

U yatan Don Sil mas hadzutz ti u yatan Don Lau. "Sil's wife is more beautiful than Lau's wife."

Alternative sentence structure:

Mas hadzutz u yatan Don Sil ti u yatan Don Lau.

53. When the comparison is qualified in some way then sometimes just the qualifier is used in place of mas and the particle -il is suffixed to the adjective:

Humppit nuuthil u hol in c̄heen ti atial. "The mouth of my well is a little bit smaller than yours."

54. The superlative is formed by preceding the adjective with u mas and affixing the suffix -il to the adjective:

Dza ten u mas nohochil. "Give me the biggest."

Le x-cẖupalo u mas x-cichpamil uaye. "That girl is the most beautiful here."

Needless to say, the Spanish word mas is a relatively recent addition to the language. From the colonial dictionaries it seems that paynum is the word which mas has taken the place of.

paynum yokol tulacal "more than everything"

paynum nohil yokol "bigger than"

However from the limited quantity of use which paynum shows in the colonial texts it seems that the Mayan language got along most of the time without a word which is equivalent to "more". Even today it would be possible to say:

Dza ten u nohochil. "Give me the biggest."

in which the construction u (adjective)il surrounds the adjective. This seems to be true not only of the superlative but also the comparative where the construction was probably u (adjective)il ti. While there are some examples of the superlative in colonial literature unfortunately we haven't come across any clear examples of the comparative:

Ti u yuchul hicẖ cali tu nucil uinicoob. "Then will happen the hanging of the oldest men."

u nucili ti maya uinicoob "the oldest of the Mayan men"

ten u kazil u palaloob "I the worst of his children"

Adjectives from Other Parts of Speech

55. Adjectives can be formed from nouns, as noted in Section 25, by tacking a vowel which agrees with last vowel in the noun onto the noun and ending the word with -l ((noun)-Vl).

caan (sky)	caanal (high, tall)
cab (earth)	cabal (low, short)
chac (red)	chacal (red)
hah (truth)	hahal (true)
ek (black)	ekel (black)

pet (circle)	petel (round)
pib (roast)	pibil (roasted)
xib (male)	xibil (male)
boc (stench)	bocol (stinking)
cẖup (female)	cẖupul (female)
kuk (feather)	kukul (feathered)

Examples of usage:

Hach chichan le cẖupul kekeno. "The female pig is very small."

u than hahal ku "the word of the true god" (A frequent phrase used in the Books of Chilam Balam. Its equally frequent modern day version: u than hahal dios)

Zen utz tin than pibil nal. "I really like roasted corn." (Literally: "Very good to my tongue roasted corn.")

Kukul Can "Feathered snake", a Mayan deity still known today and called by its Nahuatl equivalent Quetzalcoatl by non-Mayan speakers.

It is not certain whether pibil is derived from the noun pib (roast) or the verb root pib (to roast) as shown in Section 56.

Some words, especially the colors, can be used without the -Vl suffix:

chac pol cẖom "red headed vulture"
chacal haaz "red mamey"

zac nicte "white Plumeria flower"
zacal Ix Chel "white Ix Chel", a female Mayan deity which is represented today by virgin Mary.

56. There are various suffixes which when appended to verb roots form adjectives.

-aan: The third form of the passive verb can be used as an adjectival participle. The third form suffix is -aan, and when used as an adjectival participle is somewhat equivalent to the English past participle suffix complex "-en" / "-ed" or in some cases to the present participle suffix "-ing". See Sections 83 and 91 for more detail on this suffix:

chil (to recline)	chilaan (reclining)
lab (to rot)	labaan (rotten)
lub (to fall)	lubaan (fallen)

tak (to cook)	kaz takaan (half cooked)

Examples of usage:

labaan che	rotten tree
lubaan tunich	fallen rock
kaz takaan uech	half cooked armadillo

-bil: The passive suffix -bil is appended to the verb root to form what would be considered a participle in English. In the case where the verb root ends in -b only the suffix -il is added:

bok (to beat liquids)	bokbil (beaten, blended)
cach (to break)	cachbil (broken)
chac (to boil)	chacbil (boiled)
hoch (to harvest)	hochbil (harvested)
muc (to bury)	mucbil (buried)
pib (to roast)	pibil (roasted)
tzah (to fry)	tzahbil (fried)

Examples of usage:

Hach ci tin chi pibil nal. "I like roasted corn very much." (Literally: "Very delicious to my mouth roasted corn.")

Dza ten tzahbil he. "Give me fried eggs."

See Section 91 on passive verbs for information on the suffixes -aan and -bil.

In Section 91 on passive verbs we will see the form "(verb root)bil" joined by a past tense indicator -ac to form some of the past perfect tenses.

Hantbilac in col. "My garden was eaten."

-Vcnac / -lac: The suffixes -Vcnac / -lac are appended to the verb root to form what would be considered a participle in English. The vowel V in -Vcnac agrees with the vowel in the last syllable of the verb root. -Vcnac is the singular form and -lac is the plural.

Examples:

ak (to moisten)	akacnac, aklac (moist, greasy)

ay (to make juicy)	ayacnac, aylac (juicy, sticky)
ban (to pile)	banacnac, banlac (piled)
pot (to drill)	potocnac, potlac (full of holes)
thon (to humiliate)	thonocnac, thonlac (humiliated)
yap (to put on makeup)	yapacnac, yaplac (groomed)
yib (to soak in)	yibicnac, yiblac (soaked)
yip (to overflow)	yipicnac, yiplac (overflowing)

Examples of usage:

akacnac luum "moist earth"

Potocnac in cum. "My pot is full of holes."

Yapacnac u pol ch̓uplal. "The girl's hair is groomed."

-Vcbal: The suffix -Vcbal is appended to the verb root to form what would be considered a participle in English. The vowel V agrees with the vowel in the last syllable of the verb root. Unlike the adjectives derived by appending the previous suffixes, it seems that the adjectival participle resulting from the use of this suffix cannot be used directly tied to the noun it is modifying, but rather is used as part of a modifying participial phrase.

cah (to live)	cahacbal (living)
chil (to recline)	chilicbal (reclining)
nic (to pile)	nicicbal (piled up)
noc (to turn over)	nococbal (turned over)
thuch (to squat)	thuchucbal (squatting)
ual (to stand)	ualacbal (standing)
uak (to explode)	uakacbal (exploding)

Examples of usage:

le mac, chilicbal tu kaano "the man, laying in his hammock"

le buul, nicicbal te moyo "the beans, piled up in the corner"

57. Adjectives can be formed from other parts of speech by reduplicating the first consonant and vowel of that word and suffixing -ci onto the resulting word. The equivalent for -ci in English is "-able" or "-y".

Examples:

cach (to break)	cacachci (breakable)
kiix (thorn)	kikiixci (thorny)
kux (to chew)	kukuxci (chewy)
hol (to slip)	hoholci (slippery)
mach (to grab)	mamachci (grabable)
moch (to twist)	momochci (twistable)
puz (to dust)	pupuzci (powdery)
tak (to stick)	tatakci (sticky)
toch (stiff)	totochci (stiff)

These adjectives are usually not joined to the nouns they modify but rather are part of a predicate in a sentence which describes a noun. In the Mayan language in sentences with predicate adjectives the predicate normally comes first and is followed by the subject:

Hoholci le tunicho. "That rock is slippery."

Kikiixci le cheo. "That tree is thorny."

Some of the above particles, as well as several others, form adjectives by appending the suffix -ben:

kux (to chew)	kuxben (chewy)
mach (to grab)	machben (grabable)
ppiz (to measure)	ppizben (measurable)
tumul (new)	tumben (new)
uch (long ago)	uchben (old, ancient)

These adjectives, unlike the ones just above, can be place either in front of or behind the word which they modify:

Talezeex tulacal baal tumben; puleex tulacal baal uchben. "Bring all the new things; throw out all the old things."

Tene cin betic in col yokol le uchben muulobo. "I make my garden on the ancient

ADVERBS AND ADVERBIAL PARTICLES

58. Adverbs comprise a rather diverse group of modifying words and particles. In the chapter on nouns in Section 14 the use of some adverbial particles which are used as prepositions which determine the dative case was looked at. In the sections on demonstrative and interrogative words and clauses (Sections 39 through 47) there are instances where it is difficult to draw a distinction between what is a pronoun and what is an adverb, at least as far as function is concern, and since these words serve a similar function they were looked at together. At the beginning of these chapters on modifiers in Section 48 those adverbial particles which work as intensifiers and diminishers of the quality of adjectives and adverbs were noted.

The following list, which includes some of the above mentioned adverbs and adverbial particles, is divided into various adverbial types: negation, affirmation, uncertainty, repetition, totality, place, time, quality, quantity, and comparison.

59. Negation:

Ma (no, not) is the base word for negation:

Ma in uohel. "I don't know."

Ma zami manac huntul thel. "Not long after passed by a rooster."

Ma. Ma in kati. "No. I don't want to."

Often the negated sentence or phrase which begins with the word ma is terminated by the vowels -i or less commonly -e. This is called negation bracketing. There are examples of negation bracketing in the Mayan language from the earliest written documents. Generally speaking negation bracketing seems to have been optional; at least if there are discernible rules which govern this grammatical form we have not discovered them. In some areas such as amongst the Cruzoob in Quintana Roo the use of negation bracketing seems to be almost universal. However in northwestern Yucatan in many instances negation bracketing is optional and occurs with moderate frequency. Even in this region though there are cases negation bracketing is mandatory, but there are also cases where negation bracketing is not possible. In searching for a rule or set of rules which would aid the reader in deciding when negation bracketing is to be used we have been able to come up with only the following:

With the verb kat (to want) negation bracketing is mandatory as long as the verb is the last word in the sentence:

Ma u kati. "He doesn't want to."

Mu kati. contracted form.

However if the sentence includes an infinitive clause or any other clause which makes it so that the verb kat is not the last word in the sentence negation bracketing is not normally used:

Ma u kat bin meyah behlae. "He doesn't want to go to work today."

As mentioned above, in most cases negation bracketing is optional:

Ma in uohel. "I don't know."
Ma in uoheli. formal form with negation bracketing.
Ma in uohli. standard contraction with negation bracketing.

However if the sentence includes an infinitive clause or any other clause which makes it so that the verb is not the last word in the sentence the negation bracketing is not normally used:

Ma in uohel ua he in bin zamal. "I don't know whether I will go tomorrow."

In some instances negation bracketing seems to be impossible, at least in northwestern Yucatan:

Ma tin naatic. "I don't understand."

Ma tin bin. "I won't go."

In neither case, in our judgement, can negation bracketing be used, although it may well be that amongst certain groups of speakers such as the Cruzoob even in these instances negation bracketing is used. Unfortunately it seems that we cannot come up with any blanket rule or set of rules which would aid the reader in knowing when to use the negation bracket. It seems that we would have to go through the verbs verb by verb, and in some instances tense by tense for a particular verb, and make a decision on whether negation bracketing is mandatory, optional, or not possible on a case by case basis.

Mix (not, neither) is sometimes used in place of ma. As mentioned in Section 46 mix appears to have evolved from ma ix, ix being among other things a conjunctive:

Mix in uohel. "I don't know." or perhaps more precisely "I don't even know."

As mentioned in Section 45 mix is combined with interrogative words to form the construction equivalent to "no-" in English:

mixbaal	nothing
mixbikin	never
mixmac	no one
mixtuux	nowhere

The use of double negatives in the Mayan language is the rule:

Ma tin bin mixtuux. "I am not going nowhere."

There are two special words which are used to intensify a negation:

matech	certainly not
mataan	of course not

60. Affirmation:

The word "yes" per se does not exist in the Mayan language. The normal method of answering a question affirmatively is to repeat at least the basis of the question.

Q: Yan ua bin Ho zamal? "Do you (question) have to go to Mérida tomorrow?"
A: Yan in bin. "I have to go."

In some cases it is possible to answer a question or statement affirmatively without using the repetitious "yes" formula. The words most often used in this kind of answer are:

hah	truly
malob	not bad; used much like our "O.K."
hele	certainly
huuum	an affirmative humming noise

Examples:

Q: Tac a hanal? "Do you want to eat?"
A: Hah. "Yes."

Q: Ma ta betic beyo. "Don't do it like that."
A: Malob. "O.K."

Q: He ua a tazic ten le uaho zamal? "Would (question) you bring me some tortillas tomorrow?"
A: Hele. "Certainly."

61. Uncertainty:

These words express uncertainty as to whether the statement modified by them will happen. Some of these words will be used as lead-ins and some will be used at the end of the statements.

Lead-ins:

hinuilce	possibly; from he in uilice (I will see).
mi	maybe, I think
haylibe	in any case, anyway

Examples:

Hinuilce ua ma tin bin Ho cabe. "I will see if I don't go to Mérida two days from now."

Mi ma tin bin. "Maybe I won't go."

Haylibe bey cu thanoob. "Anyway that's what they said."

Ending statements:

uale	they say
ixtaco	it seems

Both of these are combined with bey (thus, so) to form a phrase which is given as a noncommittal answer:

Bey uale.	"So they say."
Bey ixtaco.	"So it seems."

62. Repetition:

The word ca ("again": one of ca's various meanings) is used with verbs to indicate the repetition of an act:

Yan in ca pakic in col. "I have to plant my garden again."

Dzoc ua ca tale? "Have you come again?"

63. Totality:

The word la and the particle -lan- are used to indicate that all of the object of the verb's action is involved. La is placed before the verb it modifies and -lan- is placed in the middle of it.

Dzoc in la hantic le hanalo. "I just ate all of that food."

Tan u xotlantic le cheo. "He is cutting all of the trees."

64. Place:

As noted in Section 14 in the chapter on nouns, there are, as in English, many adverbial particles or prepositions which determine the dative case for nouns. Some of these are:

ti	to, at, from
ich, ichil	in, inside of
yok, yokol	on, on top of
yanal, yanil	under, beneath

The clauses which result from the use of these prepositions are adverbial clauses.

Taz ten ha ichil le tumben čhoyo. "Bring me water in the new bucket." The clause ichil le tumben čhoyo modifies the verb taz.

In Section 42 in the chapter on pronouns the words tela (here) and telo (there) along with adverbial clauses such as te caanalo (up there) were mentioned.

tela	here
telo	there
te caanalo	up there
te cabalo	down there

Examples of usage:

Dza le tumben čhoyo telo. "Put the new bucket there." The word telo modifies the verb dza.

Dza le tumben čhoyo te caanalo. "Put the new bucket up there." The clause te caanalo modifies the verb dza.

In addition to tela (here) there is the word uaye (here). While sometimes these words can be used interchangeably, usually only one or the the other can be used in any given setting. Unfortunately there doesn't seem to a set of rules which can stated about when to use which.

Coten uaye. "Come here."
Dza tela. "Put (it) here."

The particles uay (here) and te (there) are used as prepositions to adverbial clauses.

uay tu cahal Tuz Ik "here in the town of Tuz Ik"

te tin uotoch "there in my house"

65. Time:

Some of the adverbs which modify time are part of the verb tenses as described in the chapter on verbs. Others can appear independently of the verb tenses.

Verb tense modifiers:

uch, uchi	some time ago
uch caachi	long ago
caachi	a while ago

Examples:

Uch manac uaye. "He passed by here some time ago."

Minaan cah uaye uch caachi. "There wasn't a town here long ago."

Independent time adverbs:

behlae	now, today
beyora	now, this hour
zam	awhile, but within the day
ma zam	not very long ago
zanzamal	daily
dzoc u man kin	in days gone by
tiċh	always
calicil	meanwhile
hunzutuc	in a moment
taytac	soon, nearly
cacate	later

Examples of usage:

Zanzamal cu hokol. "He/she/it comes out daily."

Taytac cun u kuchul le uaua. "The bus is going to arrive soon."

66. Quality:

chanbel	slowly
zeb, zebaan	quickly
han	rapidly
tec	immediately
chich	hard
izticya	with difficulty
malob	well
kaz	badly

Examples of usage:

Chanbeli cu tal le maco. "That man is coming slowly."

Yan a chich pulic le tunicho. "You have to throw that rock hard."

Izticya cu man le xunano. "That woman walks with difficulty."

67. Quantity:

yaab	a lot
hunppit	a little
chen	only
tu ppiz	just right

Example:

Chen hunppit tu bin tac c' kuchul ti Ho. "Only a little to go until we arrive at Mérida."

68. Comparison:

bey	like, as
bix, hebix	as, like

Example:

Yan a betic hebix tin ualic tech. "You have to do it like I am telling you."

The words bey, bix, and hebix have other meanings. Bey, as will be noted in the following Section 69, also means "so" / "thus". Bix and hebix have been looked at in Section 45; bix being also an interrogative "how?" and he bix being "however".

Adverbs from Other Parts of Speech

69. Certain nouns, in particular those dealing with time, can be used adverbially.

behlae (today, now)
Tuux ca bin behlae? "Where are you going today?"

zamal (tomorrow)
Yan in thancech zamal. "I have to call you tomorrow."

Certain words serve both as adjectives and adverbs. Unlike English, in which an adverb is usually distinguishable from an adjective either by the addition of the suffix "-ly" to the adverbial form (e.g. bad - badly) or by a change in the word (e.g. good - well), in Mayan there is no distinguishing feature which sets an adverb off from an adjective. Whether the word is an adjective or an adverb is determined by context.

Examples:

kaz (bad, badly)
le can kaz ike "those four bad winds"
Kaz betabi. "It was made badly."

malob (good, well)
malob hanal "good food"
Malob hani. "He/she/it ate well."

There are various suffixes which when appended to verb roots form adverbs.

-aan: The third form of the passive verb can be used as an adverb. The third form suffix is -aan, and when used as an adverb is somewhat equivalent to the English suffix "-ly":

zeb (to be quick) zebaan (quickly)

Example of usage:

Zebaan cu tal le chaco. "The rain is coming quickly."

-bil: The passive suffix -bil is appended to the verb root to form an adverb. In the case where the verb root ends in -b just the -il is added:

alcab (to run) alcabil (quickly, fast)

Examples of usage:

Alcabil cu tal le xibpalo. "The boy is coming quickly."

CONJUNCTIVE WORDS AND PARTICLES

70. In the Mayan language the conjunctions generally function like their English counterparts as far as their use and position is concerned.

Yetel (and / with): yetel is the major conjunction and doubles both as "and" and "with".

X-Nico yetel X-Tina cu binoob yetel le huc̓ho. "Nicolasa and Tina are going with the ground corn meal."

As already noted in Section 14, note 7E, the base word is actually etel, but the consonants y or u are almost always prefixed onto the word.

Cux? (And?): Cux? is an interrogative conjunctive which leads off a rejoining question.

Cux tun X-Ana, ma tu bin? "And therefore Ana, isn't she going?"

Cux tech? "And you?"

Cux is frequently accompanied by tun. The word Cux or the clause Cux tun begins the interrogative sentence.

Xan (also, too)

Mi yan u bin xan. "I think she has to go too."

The word xan is used, especially in modern H-Men rituals, as a cadence filler or perhaps as a rhythm maker. Another word which shares a similar function is bacan (certainly).

bin u caah xan ci katabi xan tu chi bacan tu santo noh kaknab "it wants to go also to graciously be asked also certainly at the holy great sea"

yetel in kubentic xan in zuhuy santo meyah xan "and I dedicate also my virgin holy work also"

bey xan bacan xan cin kubentic xan in cuenta xan "thus also certainly also I dedicate also my account also"

Ix (and, thus): The word ix as a conjunctive is used rarely today but is quite common in the colonial literature. When ix is a conjunctive it generally follows the words which it is acting upon.

Tancoch katun utzi, tancoch ix ma utzi xani. "Half of the katun is good, and half is not good also."

He ix u kaba yah kinobe; "Here thus are the names of the priests;"

Ulom ix uezil ti balcahi. "Thus shall return leprosy to the world."

Ix was frequently paired with another word in the colonial texts:

bacac ix	even though
bal ix	what
bay ix	thus
ca ix	then
he ix	here
hi ix	maybe
lay ix	thus
ma ix	not
mac ix	who
tab ix	where
ti ix	then
ua ix	if, or

Ua (if, or, or an interrogative particle): Aside from the meanings "if" and "or", ua performs the function of indicating that a question is being asked. It is necessary to use this particle because sometimes inflection and/or word order will not be enough to indicate that a question is being asked.

Yan ua bin? "Do you have to go?" The pronoun a (you) has been contracted into the interrogative particle ua.

Ua ma ta bin behlae, yan ua bin zamal? "If you don't go today, are you going tomorrow?"

bay nohoch uinic ua ix palaloob xan "whether big people or children also"

The word ua is often used in pairs resulting in "either --- or".

ua ten ua tech "either I or you"

Mix --- mix (neither --- nor): the use of mix has been noted in Section 59.

mix ten mix tech "neither I nor you"

Notice that for both ua --- ua and mix --- mix that the first person pronoun ten comes first. The idea that it is impolite to put one's own self first and thus grammatically an incorrect thing to do as is the case with English does not hold in the Mayan language.

Cex (even if)

Cex ma ta bin tene yan in bin. "Even if you don't go I have to go."

Tun (therefore): tun is used much more than its English counterpart.

Bix tun can a bete? "How therefore are you going to do it?"

Tun is frequently used as the second word in introductory clauses. Some of the more common clauses are:

bay tun	thus therefore (colonial usage)
bey tun	thus therefore
ca tun	then therefore
he tun	here therefore
lay tun	thus therefore (colonial usage)
ley tun	thus therefore
le tun	when therefore (modern spelling)
lic tun	then therefore (colonial usage)
ti tun	then therefore

Examples:

ca tun kuchoob ti Nun "then therefore they arrived at Tinun"

bay tun u kaba "thus therefore is his/her name"

le tun tech x-cichpam x-cẖup, "When therefore you beautiful woman,"

Bey (thus, so), Bay (thus, so; colonial usage): There is a shift from -ay to -ey both in this word and in the companion word lay / ley. This shift appears to have taken place slowly during the colonial period, but is as of yet not complete, there being some

examples of -ay still used as will be noted in a moment. Also, in the area around Zac Ii (Valladolid) and Tzimin (Tizimin) the use of bay and lay still predominates.

Bey cu thanoob, bey cu yalcoob. "Thus they say, thus they speak."

From bey / bay comes the words beyli / bayli, both of which are found in colonial usage and modern usage. The words mean "always".

Bayli bey cin beitc. "I always do it like this."

Ley / lay (thus)

Ley cin ualic tech. "That's what I am telling you."

From ley / lay comes the words leyli / layli, both of which are found in colonial usage and modern usage. The words also mean "always". Sometimes these words are pronounced leyili / layili.

The demonstrative particle le (Sections 10 and 40) seems to be derived from ley.

It should be noted that in colonial usage phases or sentences beginning with the words lay, bay, he, heklay, etc, are often bracketed with the words lae or loe.

Examples:

Bay dzibanil ichil kulem dzib lae. "Thus it is written in the holy scripture."

heix tancah parayso lae "here in the middle of paradise"

Ca (then)

Ca tu yalah beya, "Then he said like this,"

In colonial times, as noted above, ca was frequently paired with ix giving ca ix or caix (then) and with tun giving ca tun (then therefore).

Pero (but; borrowed from Spanish), hetun, heua, heuac (but; colonial usage): The Mayan words for "but" are very rarely used today.

Examples:

Pero bix tun a uohel, xibpal? "But how do you know, boy?" (xibpal is used among peers much like "man" is in English.)

hetun tu uacppel kinile lay tun u yax chun u kinil ah cuch haab "but on the sixth day then (this is) therefore the first day of the year bearer."

NUMBERS AND NUMBER CLASSIFIERS

71. The abstract numbers hun (one), ca (two), ox (three), can (four) and the interrogative hay (how many?) do not exist by themselves. They are always accompanied by a number classifier which indicates what variety of object is being talked about. The number classifier is suffixed to the number. The most common number classifiers are:

-ppel	inanimate objects
-tul	animate objects
-ten	times an action is done

Examples:

Q: Hayppel ch̓een yan ti a cahal? "How many wells are there in your town?"
A: Chen humppel. "Only one."

Q: Haytul palaloob yan tech? "How many children do you have?"
A: Yan cantul caachi. "There used to be four."

Q: Hayten binech Ho? "How many times have you gone to Mérida?"
A: Oxten. "Three times."

Other number classifiers still is use are:

-codz	rolls of flat things
-cop	rolls of long things (string, wire, etc.)
-cuch	loads on the back
-cul	trees, bushes
-dzac	surface area of 20 by 20 meters
-dzapa	stacks of flat things
-dzit	sticks or long objects such as candles
-kan	distances of 20 meters
-kax	things tied in bundles
-lot	pairs
-lub	leagues
-mal	times
-mut	strainers full (about 1 liter)
-pak	blows

-piz	measures (of time, volume, distance)
-ppit	bits
-tiċh	strands
-tuy	pinches
-tzuc	pieces of soft things
-uadz	journeys
-xet	pieces, usually of hard, flat things
-zap	arm lengths (about 1 meter)

There are some number classifiers which seem to be used only with the number hun (one):

hunpay	different (the derivation of -pay is inexplicable)
hun zutuc	in a moment

As was noted in Section 7 the numbers in the Mayan language at this present time do not extend above can (four). For the numbers above can, or for some speakers above ox (three), the Spanish equivalents are used. Usually when a Spanish number is used the Spanish equivalent of the Mayan number classifier is used with it.

Occasionally Mayan numbers above can are used in rituals today, especially bolon (nine) and oxlahun (thirteen). As far as can be determined however, almost no one associates a numerical quantity with these numbers but rather a magical quality. The magical quality seems to be in keeping with the qualities associated with these numbers even at the time when the quantities which these numbers represented were understood.

72. The colonial sources which were written by Mayan scribes are quite clear on how the Maya of the period used their number system. The system was vigesimal. The names for the various place holders acted like number classifiers. Some of these are:

-kal	units of 20
oxkal	three twenties, or 60
-bak	units of 400
canbak	four four hundreds, or 1600
-pic	units of 8000
hunpic	one 8000, or 8000

Between the colonial sources and the various grammars on the Mayan language there is general agreement for those numbers through twenty:

hun	buluc
ca	lahca
ox	oxlahun
can	canlahun
ho	holahun
uac	uaclahun
uuc	uuclahun
uaxac	uaxaclahun
bolon	bolonlahun
lahun	hunkal

According to the colonial sources at the number hunkal (20) the sequence begins again with the word catac (and) being the conjunctive which ties the number together:

hunkal catac hun
hunkal catac ca
hunkal catac ox
etc.

Examples:

hunkal catac uaxacppel haab: "one score and eight years (28 years)"

cankal haab catac uaclahunpizi: "four score years and sixteen measures (of years) (96 years)"

holahunkal haab catac cankal haab caixtac canppel haab: "fifteen score years and four score years and also four years (384 years)"

There seems however to be quite a bit of confusion about how the number system functioned in the earlier grammar books, starting with Beltran, for the numbers above twenty. It is difficult to determine what the source of this confusion is. It seems though that what the grammar books have to say about the number system has little relevance to how the number system was employed by the Maya themselves.

VERBS

73. The verb, because of the number of different tenses needed to adequately express the various times during which an action occurs, is the most difficult part of speech to master. In the Mayan language there is an extra problem in that the verb goes through different conjugations depending on whether or not an object is expressed. In English there is no difference in the conjugation of a verb whether the verb is transitive or intransitive. For example there is no change in the verb "to eat" if we say "I am eating bread." (transitive) or "I am eating." (intransitive). In the Mayan language however the verb conjugations differ depending on whether the verb is transitive or intransitive.

Tan in hanal. "I am eating." (intransitive)
Tan in hantic uah. "I am eating bread." (transitive)

In both cases the auxiliary verb tense indicator tan, the personal pronoun in, and the verb root han- are the same. However the verb endings for the transitive and intransitive verbs are different.

For passive verbs, English does have a different conjugation, and so does Mayan.

Tan in hantaal. "I am being eaten."

In the Mayan language therefore there are three basic sets of conjugation: transitive, intransitive, and passive. In this grammar each conjugation will be looked at separately.

74. The Mayan verb usually appears in four principal forms in each conjugation. There are however some verbs which by their nature are defective and thus are lacking one or more of these forms. These four forms are:

general form
second form
third form
fourth form

The most common form of a verb in any one of the conjugations is the one used both with the majority of the auxiliary verb tense indicators and with the habitual tenses. This form is called in this grammar the general form. In colonial dictionaries intransitive and passive verbs are often listed using this form.

The second form is used in the various past perfect tenses. The action expressed in these tenses is action which was completed in a relatively short period of time. In colonial dictionaries transitive verbs are often listed using this form.

The third form is used in the past action-continuing purpose tenses. The action expressed in these tenses happened in the past, but the purpose for which the action was done continued for some time, usually through the present.

The fourth form is used both in future tenses and in certain past tenses, depending on the auxiliary verb tense indicator associated with it. The transitive fourth form is also used somewhat like our infinitive in a transitive infinitive clause.

75. In the description of each of the conjugations which follows some sample verbs are given for examples. These verbs are listed with their four forms if they are not defective. For the intransitive and passive verbs since the second, third, and fourth forms are conjugated with Set B pronouns the third person singular only is given in the examples.

As noted in the foreword to this grammar the tenses in the conjugations of Mayan verbs do not fit neatly into the Latin verb model which, rightly or wrongly, has been applied to other European languages such as English. We have decided to try a different approach to describing what each of the various Mayan tenses is expressing in terms of when an action is taking place. What we have done is to arrange the various tenses linearly in order starting with the remote past and continuing to the distant future, and for those tenses for which there is no exact tense denomination in the Latin model, which is for most of them, there are descriptions of the meaning of those tenses. Since irregularities within any one tense do not exist as they do in the English language only the third person singular is given for each tense.

It should be noted that the tenses of Mayan verbs tend to be more precise in their expression of the time that the action of the tense takes place than their English counterparts. On the other hand, and this may seem like an inconsistency, once a time frame has been established in a conversation the verb tenses which follow may not coincide with what should actually be used. Frequently once a time frame has been set the following verbs will be given in a present tense. This can be seen in the accompanying short stories.

76. Sometimes a consonant, usually -t- or -l-, or the causative marker -z- is inserted between the verb root and the verb ending. This happens with transitive and passive verbs but not with the intransitive verbs. To see what effect these consonants have on verb roots we shall look at the verb roots uk (to drink), han (to eat), hay (to stretch out), naac (to raise), cim (to die), and can (to learn). These effects will be discussed following the table.

The table here shows the verb roots and the general form for each of the conjugations. Notice that only for the verb root can are there three possibilities: the verb root without a consonant, with the consonants -t-, and with the causative marker -z-. There are very few verb roots which appear in more than one of these possibilities.

root	transitive	intransitive	passive
uk	ukic	ukul	ukaal
han	hantic	hanal	hantaal
hay	haylic	hayal	haylaal
naac	naaczic	naacal	naaczaal
cim	cimzic	cimil	cimzaal

	canic		
can	cantic	canal	canzabal
	canzic		

The verb root uk (to drink) does not take a consonant. The meaning of the verb in each conjugation is straightforward:

ukic	to drink something
ukul	to drink
ukaal	to be drunken

For the verb root han (to eat) the -t- seems to have no particular effect on the meaning of the verb. This seems to be true of all verbs using the consonant -t-. It seems to have no effect on the meaning of the verb, but rather seems to be applied for the balance of sound.

hantic	to eat something
hanal	to eat
hantaal	to be eaten

For the verb root hay (to stretch out) the -l- seems to have no particular effect on the meaning of the verb. This seems to be true of all verbs using the consonant -l-. It seems to have no effect on the meaning of the verb, but rather seems to be applied for the balance of sound.

haylic	to stretch out something
hayal	to stretch out
haylaal	to be stretched out

For the verb root naac (to raise) however the -z- does have an effect on the meaning of the verb. The -z- is called a causative marker, and one could translate naaczic as "to cause to raise".

naaczic	to lift something
naacal	to raise
naaczaal	to be lifted

Another example of this change of meaning caused by the addition of the causative -z- can be seen in the verb root cim (to die).

cimzic	to kill something
cimil	to die
cimzaal	to be killed

Again, one could translate cimzic as "to cause to die" just as naaczic could be translated "to cause to raise".

There are a few cases where a verb root is used both with and without the causative marker -z-. One of these verb roots is can (to learn). In the colonial times the word can, as a noun, meant "speech / conversation", and was a synonym for than (speech, language). Can is no longer in use today in this capacity. In colonial times verb root can (to speak) appeared with the consonant -t-.

canic	to learn something
cantic	to converse (colonial usage only)
canzic	to teach something
canal	to learn
canzabal	to be taught

The word canic, which is unaffected by a consonant, is equivalent to "to learn", and canzic, with its causative marker -z- yields "to cause to learn". Of these three forms, only cantic has preserved the meaning of the noun can (speech). This could be an indication that there was a shift from the meaning "to speak" to "to learn" for the verb root can.

The consonant -t- is also used in the formation of composite verbs, in which two verbs roots are combined to from a new verb.

cħa nuctic	to understand and consider another person's point of view, from cħa (to take) and nuc (to answer)
dza nuctic	to make oneself understood, from dza (to give) and nuc (to answer).

There is an indication in the colonial manuscripts and dictionaries that the earlier form of the causative marker was -ez-. However, even in these sources the use of the -e- in -ez- is limited mostly to the fourth form. Examples of this usage are:

talez to bring: from tal, to come
ocez to stick in, to admit, to accept: from oc, to enter
lukez to take out: from luk, to go out, to leave

Ocez a uol tu than hunab ku. "Believe (accept in you heart) the word of the one and only god."

VERBS

Transitive Verbs

77. The transitive verb endings appended to the verb root to form the transitive verbs are:

-ic	general form
-ah	second form
-ma / -mah	third form
-e, or no ending	fourth form

Notice that for the fourth form there are two alternatives. Judging from what we have noticed in formal speech and also the way this form is generally written in the colonial texts the true form of the fourth form is -e. However even in the colonial texts there are examples of this suffix being contracted out, indicating that the custom of omitting the fourth form suffix has long been in effect. In the sample verbs that follow only one, hay (to stretch out), is shown in the fourth form with the suffix -e, whereas the other verbs are shown with no suffix. That is because in our judgement things have gotten to the state today with the fourth form that the standard way of using this form is without the suffix -e. The verb hay retains the suffix most probably because of the consonant -l- which forces the retention of the -e or the -l- would also be lost.

The fourth form suffix -e is not to be confused with the third person singular accusative case pronoun -e which can also appended onto the verb. Generally when the suffix -e is a pronoun it is clear that it is the pronoun because the verbal suffix comes in between it and the verb root. For example with the general form for the verb bet (to do, to make) the addition of the pronoun "-e" would produce betice or more commonly betce in which the -i- is contracted out. However when the -e is used with the fourth form it is not exactly clear what the -e is without looking at the context in which the verb appears. If the verb is followed by a direct object then the -e is the fourth form suffix, but if there is no apparent direct object, then -e is itself the object.

The third form: -mah is also written -ma in the colonial dictionaries and grammars written by the Spanish friars and in the colonial literature written by the Maya themselves, but more frequently written -mah in modern literature.

The fourth form in colonial usage: -Vb is a transitive verb form suffix given in the colonial dictionaries and texts which was used with verb roots which do not take an intervening consonant or particle. However, for those verbs which had and have the

consonants -t- and -z- or the particles -ez-, -bez-, -cint-, -cunt-, etc., their fourth forms used the suffix -Ce (ie. -te, -ze, -beze, -cinte, -cunte, etc.) as they still do presently, or alternatively, in the case of the particles, used no suffix (ie. -ez, -bez, -cun, -cint, -cunt, etc.). The first and second examples below are parallel in grammatical construction and show the use of -Vb and -te. The third and fourth examples are also parallel examples of the use of the fourth forms, but example the third example is unusual in that it uses both -Vb and -te in the verbal suffix. In the fifth, sixth, and seventh examples both fourth form transitive suffixes can be seen being used as transitive infinitives in parallel sentences. The last example is an example of the fourth form transitive with the suffix -cunt.

Bin u tuzub homol tza, hoc muc tza.
Bin u mucchekte u halach uinicil cah.
Ca emi u chekebte u pach Itzam Cab Ain.
Ca tali u chekeb u pach Chac Xib Chac te Chi Cheen.
Uatal in caah in chucub hunac ah chibal.
Uatal in caah in colpayte u kan.
Uatal in caah in paab bla u kax can, ix hun pedz kin can.
Ocol tun bacin in caah in zizcunt a uol.

Thus for example in the colonial literature the verb root mek (to embrace) would be given as follows:

mekic, mekah, mekmah, mekeb

It is not clear when the suffix -Vb became obsolete, but in our experience it is no longer used today.

Model Transitive Verbs

78. Given below are the four forms of model verbs:

Mek is the verb root for "embrace". The transitive forms are:

mekic, mekah, mekmah, mek

Naac is the verb root for indicating upward motion. In the transitive conjugation naac appears with the causative marker particle -z- placed between it and the verbal endings. The meaning of the verb is "lift".

naaczic, naaczah, naaczmah, naacz

Han is the verb root for "eat". In the transitive conjugation han appears with the particle -t- placed between it and the verbal endings.

hantic, hantah, hantmah, hant

Hay is the verb root for "stretched out". In the transitive conjugation hay appears with the particle -l- placed between it and the verbal endings.

haylic, haylah, haylmah, hayle

79. Transitive conjugation time sequence. Note that the transitive verb must express an object. The model verb used here is bet (to make) (betic, betah, betmah, bet), and u col (his garden) is used as the object for the purpose of example.

Tu betah u col uch caachi.	"He made his garden long ago." Past perfect modified by uch caachi (long ago).
Cu betic u col uch caachi.	"He used to make his garden long ago." Past habitual modified by uch caachi.
U betmah u col uch caachi.	"He made and used his garden long ago." Past action - continuing purpose modified by uch caachi. This tense is explained in its unmodified state.
Uch u bet u col.	"He made his garden long ago and is using it still." Very past action - continuing purpose. Similar to the past action - continuing purpose tense except that the action took place further in the past.
Tu betah u col caachi.	Past perfect modified by caachi (a while ago).
Cu betic u col caachi.	Past habitual modified by caachi (a while ago).
U betmah u col caachi.	Past action - continuing purpose modified by caachi.
Tu betah u col.	"He made his garden." Past perfect.
U betmah u col.	"He made his garden and is using it." Past action - continuing purpose. The sense of this tense is that the actual action is completed, but the purpose for which the action was performed continues. In this case, the garden was made and continues to be used.
Dzoc (a specified time) u bet u col.	"He made his garden a specified time ago." Specified past perfect. Example: Dzoc humppel haab u bet u col. (He made his garden one year ago.)

Dzoc u betic u col.	"He just made his garden." Immediate past perfect. Dzoc has the sense of "just", but doubles as the verb root for "to finish".
Cu betic u col.	"He makes his garden." Habitual action. This tense is often modified by some expression which states when the action takes place. Example: Zanzamal cu betic u col. (Daily he makes his garden.)
Zuc u betic u col.	"He is accustomed to making his garden." Accustomed habitual tense.
Tan u betic u col.	"He is making his garden." Immediate present.
Bet in col!	"Make my garden!" Imperative. The plural is Beteex in col!
Bete! / Beteex!	Often when this tense is used as a response then the pronominal suffix -e takes the place of the direct object in the singular, but is not present in the plural.
Nu caah u bet u col.	"He is just going to make his garden." Immediate future. The sense of this tense is that the action is going to begin at this moment.
Tac u betic u col.	"He wants to make his garden." Desired future. The desired action should happen fairly immediately.
Yan u betic u col.	"He has to make his garden." Obligated future. This tense implies that the action will necessarily be done in the near future.
Kabet u betic u col.	"He needs to make his garden." Necessitated future.
He u betic u col…	"He will make his garden (if)" Conditional future. This tense is usually followed by a clause which gives the conditions under which the action will occur.
Ca u bet u col.	"… that he should make his garden." Suggested future (called Subjunctive). The sense of this tense is that the action expressed should be carried out. Example: Dzoc in ualic ti ca u bet u col. (I just told him that he should make his garden.)

Bin u bet u col. Cun u bet u col. Cun u betic u col.	"He will make his garden." Definite future. The second and third alternatives are used only after adverbial particles. Notice that for the second and third alternatives either the general form or the fourth form of the verb may be used. The fourth form is preferred.

The pronominal changes for these tenses are regular and are to be found in Sections 32 and 37.

80. The imperative is, as in English, defective, being used only in the second person singular and plural. However, from examples in the colonial literature it seems that the transitive imperative is in fact derived from the transitive suggested future tense, and that the introductory words Ca a ... (That you) have been dropped in the modern imperative.

Ca a talez ten in uah. Talez ten in uah.	"Bring me my tortillas." Colonial usage. There are examples of the imperative with and without Ca a …
Taz ten in uah.	"Bring me my tortillas." Modern usage.
Taze!	"Bring it!" Used when the object to be brought is already known.

81. Negation: the negation of the foregoing tenses is generally accomplished by preceding the tense by ma (not).

Ma tan u betic u col.	"He is not making his garden."

Exceptions are the following:

Ma tu betic u col.	Negated habitual tense. The time indicator consonant is changed from c- to t-. Note that the negation of the contraction of the immediate present is the same.
Ma tun u bet u col.	Negated definite future. Tun is the contraction of tu bin which can also be used.

For the negation of the habitual action and immediate present tenses however some verbs are irregular. For the habitual action tense instead of changing the time indicator

from c- to t- the time indicator is eliminated. For the immediate present the auxiliary verb tense indicator tan is replaced by ma. The quality of the negation is imperative.

Ma a cimzcen.	"Don't kill me."
Ma a dzaic dzac ti.	"Don't give him medicine."

82. Interrogatives: interrogative phrases using the foregoing conjugation generally use the tenses as they are.

Tuux tu betah u col?	"Where did he make his garden?"

Exception:

Tuux cun u bet u col? Tuux cun u betic u col?	"Where is he going to make his garden?" Interrogative definite future. The bin is replaced by cun which is a contraction of cu bin, which can also be used.

A Note about the Listing of Transitive Verbs in Colonial Dictionaries and Grammars

In the colonial dictionaries and grammars transitive verbs are normally listed using the following format:

alin.tah,te	to give birth
an.tah,te	to help
bak.ah,ab	to tie up
cħa nuc.tah,te	to take into consideration
mançah .l. maneçah	to pass something along
mek.ah,eb	to embrace

However, it is clear from examples of usage given in these colonial works that the four transitive forms of these verbs are as follows:

alintic, alintah, alintmah, alinte
antic, antah, antmah, ante
bakic, bakah, bakmah, bakab
cħa nuctic, cħa nuctah, cħa nuctmah, cħa nucte
manzic, manzah / manezah, manzmah, manez
mekic, mekah, mekmah, mekeb

For some undetermined reason transitive verbs are listed in the colonial works using the second form, and depending on the verb type, the fourth form, whereas the intransitive and passive verbs are listed using the general form. In fact, the grammars of Coronel (1620) and San Buenaventura (1684) ignore the general form of the transitive verb in their exposition on verbs, but oddly enough give plenty of examples of usage of the general form when working with other parts of speech. The grammar of Beltran (1746) rectifies this deficiency, but in his list of verbs he still gives the transitive verbs with their second and fourth forms, while listing the intransitive verbs with their general, second, and fourth forms.

To add to the confusion, from time to time a transitive verb will be listed in the colonial dictionaries and grammars using the third form -ma / -mah, such as almah / halmah (to say). However, the four forms of this verb still follow the general format:

alic, alah, almah, alab / ale

VERBS

Intransitive Verbs

83. The normal modern regular intransitive verb suffixes appended to the verb root to form the intransitive verbs are:

-Vl	general form
-i, -hi	second form
-aan	third form
-Vc	fourth form

However, the intransitive verbs are often irregular as will be seen in the examples.

For the general form when the verb is regular the vowel in the verb suffix -Vl agrees with the vowel of the verb root. Two of the more common irregularities are those verb roots which appear in the general form as the verb root itself and those verb roots which tack on the verb suffix of -tal. The general form is conjugated with Set A pronouns, as will be seen in Section 84.

For the second form, those verb roots which do not take on a verb suffix in the general form usually use -nahi as their second form and those verb root which take the verb suffix -tal in the general form usually use -lahi as their second form. The second form, as was noted in Section 75, is conjugated with Set B pronouns, and is listed in the third person singular, -i.

For the third form today -aan is generally standard, although in some cases for those verbs which use -nahi the suffix -nahaan is an alternative, and for those verbs which use -lahi the suffix -lahaan is an alternative. The third form, as was noted in Section 75, is conjugated with Set B pronouns, and is listed in the third person singular. However the third person singular pronoun, -i, since at least early colonial times has been contracted out. The third form is also used as an adjectival past participle as noted in Section 56. Examples: labaan che = rotten tree, lubaan tunich = fallen stone, etc.

For the fourth form the vowel in -Vc agrees with the vowel in the general form. Those intransitive verbs which use -nahi in the second form use -nac in the fourth form and those intransitive verbs which use -lahi in the second form use -lac in the fourth form. The fourth form, as was noted in Section 75, is conjugated with Set B pronouns, and is listed in the third person singular. However the third person singular pronoun, -i, since mid-colonial times is frequently contracted out and is rarely if ever used today.

Mek is the verb root for "embrace". The intransitive forms are:

mek, meknahi, mekaan, meknac

Naac is the verb root for indicating upward motion. As noted in the transitive conjugation naac appears with the causative marker particle -z- placed between it and the verbal suffixes. The meaning of the verb in the transitive conjugation is "to lift". In the intransitive conjugation however the meaning of naacal is "to climb, to raise up".

naacal, naaci, naacaan, naacac

Han is the verb root for "eat". In the transitive conjugation han appears with the particle -t- placed between it and the verbal suffixes. Here however it appears without that consonant.

hanal, hani, hanaan, hanac

Lub is the verb root for "to fall". This verb, like han (to eat), is regular, but the vowel is u.

lubul, lubi, lubaan, lubuc

Cux is the verb root for "to live". This verb uses -tal for its general form.

cuxtal, cuxlahi, cuxaan, cuxlac

It is our opinion, although this is not based on actual fact in terms of concrete examples, that the intransitive conjugation was once also just as regular as the transitive and archaic passive conjugations still are. We feel that due to the propensity of the Mayan language to use contractions the intransitive conjugation has been long subjected to these contractions to such a degree that the true form of this conjugation is no longer known, nor was it known even in the period of first contact with European culture. At least if it was known this knowledge was not passed on to the writers of the various dictionaries and grammars. However, knowledge of the true form of the intransitive conjugation lingers on subconsciously as can be seen in how a Spanish verb is

transformed into a Mayan intransitive verb. For example, the Spanish verb juntar (to gather) is transformed into the Mayan intransitive verb "to gather" as follows:

juntar, juntarnahi, juntarnahaan, juntarnac

As will be seen in Section 184 this set of suffixes (-, -nahi, -nahaan, -nac) is the standard one used for transforming Spanish verbs into Mayan intransitive verbs.

When we combine the use of this suffix set to transform Spanish verbs into intransitive Mayan verbs with the information presented in Sections 100 - 104 in which various sets of intransitive verb suffixes transform various parts of speech into intransitive verbs we come to the conclusion that there was in fact once an uniform underlying structure to the intransitive conjugation. The form of that structure was:

-Cahal, -Cahi, -Cahaani, -Cahaci

in which the "C" is a consonant of the following values: n, ch, l, p, t, k, dz (listed more or less in the order of importance). Thus the following were the full uncontracted sets of intransitive verb suffixes:

-nahal,	-nahi,	-nahaani,	-nahaci
-chahal,	-chahi,	-chahaani,	-chahaci
-lahal,	-lahi,	-lahaani,	-lahaci
-pahal,	-pahi,	-pahaani,	-pahaci
-tahal,	-tahi,	-tahaani,	-tahaci
-kahal,	-kahi,	-kahaani,	-kahaci
-dzahal,	-dzahi,	-dzahaani,	-dzahaci

One could say that there is in fact an intransitive verb marker, namely "-Cah-", just as there is, as shown in Section 91, a passive verb marker, namely "-ab-", which is inserted between the verb root and a standard set of verb suffixes. These standard verb suffixes which operate for the intransitive and passive conjunctions are:

-al, -i, -aani, -aci

Remember that the general form is conjugated with Set A pronouns while the second, third and fourth forms are conjugated with Set B pronouns. Thus the third person singular Set B pronoun -i is shown with these three forms.

Now, if one compares verbs using the standardized complete intransitive verb suffixes with the examples of modern intransitive verbs given above one can see that in every case the modern verb suffixes can be construed to be contracted subsets of the complete suffix sets. For example:

mek,	meknahi,	mekaan,	meknac

meknahal,	meknahi,	meknahaani,	meknahaci

In the general form of mek the suffix is lost completely. In the second form there is no change. In the third form the intransitive verb marker -nah- is lost as well as, in the third person singular only, the personal pronoun -i. In the fourth form the -ah- of the marker is lost as well as, in the third person singular only, the personal pronoun -i.

naacal,	naaci,	naacaan,	naacac
naacnahal,	naacnahi,	naacnahaani,	naacnahaci

In this case in all forms the intransitive verb marker -nah- has been lost as well as for the third and fourth forms, in the third person singular only, the personal pronoun -i.

cuxtal,	cuxlahi,	cuxaan,	cuxlac
cuxlahal,	cuxlahi,	cuxlahaani,	cuxlahaci

In the general form for the verb root cux the suffix has for some reason taken on the contracted form of the suffix -tahal. We have no explanation for this transformation. In the second form there is no change. In the third form the intransitive verb marker -lah- is lost as well as, in the third person singular only, the personal pronoun -i. In the fourth form the -ah- of the marker is lost as well as, in the third person singular only, the personal pronoun -i.

Notice that in the third and fourth forms in all cases the third person singular pronoun has been lost. As will be shown in the paradigms in Sections 86 and 87, this is the only pronoun to be lost. For the third form the third person singular pronoun has been lost ever since colonial times, and we have not found any examples of its usage. On the other hand, there are examples of the fourth form both with and without the third person singular pronoun all through the colonial literature and it seems to us that the use of this pronoun can still be heard today.

In summary, we feel that the intransitive conjugation is in fact based upon a regular conjugation, but that it has given way to contracted forms over the centuries to such an extent that today the conjugation gives the appearance of being irregular. If this assumption is correct, then the range of contractions for each of the four forms is as follows:

-Cahal: -tal / -hal / -Vl / -
-Cahi: -hi / -i
-Cahaani: -Cahaan / -aan
-Cahaci: -Cahci / -Caci / -aci / -ci
-Cahac / -Cac / -Vc

While the above discussion is not of much help to the reader in helping him know what the modern form of any particular modern intransitive verb will be, it should be pointed out that when in doubt, a person speaking modern Mayan who is unsure of what the modern-day form of an intransitive verb is can get away with using the standardized

form. While the result may sound peculiar to the Mayan listener, at least it will be grammatically correct and unmistakable in its intent. Furthermore, the above discussion may be of some significance for those dealing with hieroglyphs. That is, there is an indication that the verb suffix -nahal may exist if a reading offered by Dieter Dütting is correct. (T1.756.568:23 - 683:102 = u.dzi.u:l - na:hal) Whether this is a correct reading or not, the knowledge of these standardized suffixes may be of help when working on the problem of decipherment.

84. Intransitive conjugation time sequence. The model verb used here is hok (to go out) (hokol, hoki, hokaan, hokoc). Most of the tenses have been explained in the previously in the transitive conjugation. The new tenses are explained as they appear.

Hoki uch caachi.	"He can out long ago." Past perfect modified by uch caachi (long ago).
Cu hokol uch caachi.	"He used to come out long ago." Past habitual modified by uch caachi.
Hokaan uch caachi.	"He came out and stayed out long ago." Past action - continuing purpose modified by uch caachi.
Uch hokoc	"He came out long ago and is still out." Very past action - continuing purpose.
Hoki caachi.	Past perfect modified by caachi (a while ago).
Cu hokol caachi.	Past habitual modified by caachi (a while ago).
Hokaan caachi.	Past action - continuing purpose modified by caachi.
Hoki.	"He came out." Past perfect.
Hokaan.	"He came out and has stayed out." Past action - continuing purpose.
Dzoc (a specified time) hokoc.	"He came out a specified time ago." Specified past perfect.
Dzoc u hokol.	"He just came out." Immediate past perfect.
Cu hokol.	"He comes out." Habitual action.
Zuc u hokol.	"He is accustomed to coming out." Accustomed habitual tense.
Tan u hokol.	"He is coming out." Immediate present.
Hoken!	"Come out!" Imperative. The plural is Hokeneex!

Nu caah hokol.	"He is just beginning to come out." Immediate future.
Tac u hokol.	"He wants to come out." Desired future.
Yan u hokol.	"He has to come out." Obligated future.
Kabet u hokol.	"He needs to come out." Necessitated future.
He u hokol...	"He will come out (if)..." Conditional future.
Ca hokoc.	"... that he should come out" Suggested future.
Bin hokoc. / Cun hokol.	"He will come out." Definite future. The second alternative is used only after adverbial particles.
Hokom.	"He shall come out." Prophetic future. This tense is quite common in colonial literature but is no longer in use. It seems not to be conjugatable, there being only examples of this tense in the third person. For those verbs whose second form is -lahi this tense is -lahom and for those with -nahi this tense is -nahom.

As was noted in the introductory remarks to this chapter on verbs, Section 75, and then again in Section 83, the second, third, and fourth forms of the intransitive verbs are conjugated in each tense using Set B pronouns. Examples of these conjugations are given here.

85. The conjugation of the second form:

For the verb root hok (to come out):

	singular	plural
1st	hoken	hokoon
2nd	hokech	hokeex
3rd	hoki	hokoob

For the verb root han (to eat):

	singular	plural
1st	hanen	hanoon
2nd	hanech	haneex

3rd	hani	hanoob

For the verb root mek (to embrace):

	singular	plural
1st	meknahen	meknahoon
2nd	meknahech	meknaheex
3rd	meknahi	meknahoob

For the verb root cux (to live):

	singular	plural
1st	cuxlahen	cuxlahoon
2nd	cuxlahech	cuxlaheex
3rd	cuxlahi	cuxlahoob

86. The conjugation of the third form:

For the verb root hok (to come out):

	singular	plural
1st	hokaanen	hokaanoon
2nd	hokaanech	hokaaneex
3rd	hokaan	hokaanoob

For the verb root han (to eat):

	singular	plural
1st	hanaanen	hanaanoon
2nd	hanaanech	hanaaneex
3rd	hanaan	hanaanoob

For the verb root mek (to embrace):

	singular	plural

1st	mekaanen	mekaanoon
2nd	mekaanech	mekaaneex
3rd	mekaan	mekaanoob

For the verb root cux (to live):

	singular	plural
1st	cuxaanen	cuxaanoon
2nd	cuxaanech	cuxaaneex
3rd	cuxaan	cuxaanoob

87. The conjugation of the fourth form:

For the verb root hok (to come out):

regular

	singular	plural
1st	hokocen	hokocoon
2nd	hokocech	hokoceex
3rd	hokoc	hokocoob

contracted

	singular	plural
1st	hoken	hokoon
2nd	hokech	hokeex
3rd	hokoc	hokoob

For the verb root han (to eat):

regular

	singular	plural
1st	hanacen	hanacoon
2nd	hanacech	hanaceex

3rd	hanac	hanacoob

contracted

	singular	plural
1st	hancen	hancoon
2nd	hancech	hanceex
3rd	hanac	hancoob

For the verb root mek (to embrace):

	singular	plural
1st	meknacen	meknacoon
2nd	meknacech	meknaceex
3rd	meknac	meknacoob

For the verb root cux (to live):

	singular	plural
1st	cuxlacen	cuxlacoon
2nd	cuxlacech	cuxlaceex
3rd	cuxlac	cuxlacoob

Notice that for the contractions of fourth form verbs whose roots end in -c or -k that with the exception of the third person singular these contractions result in the same words as their corresponding persons from the conjugation of the second form.

88. The imperative is, as in English, defective, but is pluralized by the addition of the suffix -eex.

hok (to come out)	Hoken!	Hokeneex!
han (to eat)	Hanen!	Haneneex!

The intransitive conjugation is the only conjugation which has a true imperative. As mentioned in the transitive conjugation, what is now taken to be the transitive imperative appears to be derived from the transitive suggested future tense.

89. Negation: the negation of the foregoing tenses is generally accomplished by preceding the tense by ma (not).

Ma hoki.	"He did not come out."

Exceptions are the following:

Ma tu hokol.	Negated habitual tense. The time indicator consonant is changed from c- to t-. Note that the negation of the contraction of the immediate present is the same.
Ma tun hokol.	Negated definite future. Tun is the contraction of tu bin which can also be used, and the general form takes the place of the fourth form. See infinitives in Sections 107-110.

90. Interrogatives: interrogative phrases using the foregoing conjugation generally use the tenses as they are.

Baax hora hokaanech?	"When did you come out?"

Exception:

Tuux cun hokol?	"Where is he going to come out?" Interrogative definite future. The bin is replaced by cun which is a contraction of cu bin, which can also be used.

Passive Verbs

91. The normal passive verb suffixes appended to the verb root to form the passive verbs are:

-aal, -ab, -abal	general form
-abi	second form
-aan, -abaan	third form
-aac, -abac	fourth form

However, the passive verbs are somewhat irregular as will be seen in the examples.

As can be seen, the passive verb suffixes are similar to the intransitive verb suffixes, but the passive conjugation is distinguished from the intransitive conjugation by two features. The first feature is that the consonants -t-, -l-, -z-, or the causative marker -bez-, agreeing with that used in the transitive conjugation, is tacked onto the verb root before the addition of the passive verb suffixes. The second feature is that the passive marker -ab- is, for the standard or uncontracted suffixes, placed between the verb root or verb root plus consonant and the standard set of verb suffixes which operate for the intransitive and passive conjugations, as shown in Section 83. Again, these standard verb suffixes are:

-al, -i, -aani, -aci

Remember that the general form is conjugated with Set A pronouns while the second, third and fourth forms are conjugated with Set B pronouns, thus the ideal existence of the third person singular pronoun -i for these three forms. Thus the ideal suffixes for the passive conjugation are:

-abal, -abi, -abaani, -abaci

However in present-day intransitive and passive conjugations, as already noted in Section 83, for the third and fourth forms, and in the passive conjugation occasionally the second form, the third person singular pronoun is contracted out. Furthermore the b of the passive marker -ab- is often dropped except in the second form, resulting in a glottal-stopped -aa-, or alternatively for the general form the verbal suffix -al is dropped. Thus, using the verb root han (to eat) which, as noted in Section 77 takes the consonant -t-, the passive conjugation of this verb is as follows:

standard suffixes	contracted suffixes
hantabal	hantaal / hantab
hantabi	hantabi
hantabaan	hantaan
hantabac	hantaac

Concerning the frequency of use of the standard versus the contracted passive suffixes it seems that certain verbs tend more towards the use of the standard suffixes in most instances while others tend toward the use of contracted suffixes. For example, of the verbs listed below the verb root mek tends to use the contracted form mostly, the verb root han tends towards the use of the contracted suffixes moderately, the verb roots naac and lik are equally inclined to use both the contracted and standard suffixes, and the verb root hay tends towards using the standard suffixes strongly.

Mek is the verb root for "embrace". The passive forms are:

mekaal / mekab, mekabi, mekaan, mekaac

Naac is the verb root for indicating upward motion. As noted in the transitive conjugation naac appears with the causative marker particle -z- placed between it and

the verbal suffixes. The meaning of the verb in the transitive conjugation is "to lift". In the passive conjugation the meaning of naaczaal / naaczabal is "to be lifted".

naaczaal / naaczab, naaczabi, naaczaan, naaczaac
naaczabal, naaczabi, naaczabaan, naaczabac

Han is the verb root for "eat". In the transitive and passive conjugations han appears with the particle -t- placed between it and the verbal suffixes.

hantaal / hantab, hantabi, hantaan, hantaac
hantabal, hantabi, hantabaan, hantabac

Hay is the verb root for "stretch out". In the transitive and passive conjugations hay appears with the particle -l- placed between it and the verbal suffixes.

haylabal, haylabi, haylabaan, haylabac
haylaal / haylab, haylabi, haylaan, haylaac

Lik is the verb root for "to get up". With the causative -z- the transitive becomes "to pick up" and the passive becomes "to be picked up", which by extension means "to be put away". This verb is included here because the third form shows a common irregularity.

likzaal / likzab, likzabi, likzahaan, likzaac
likzabal, likzabi, likzahaan, likzabac

A couple of irregularities in this conjugation will be noted as we go through the passive conjugation time sequence. There are instances where the particles -bil and -bilac can be used with the verb root plus consonant if any to form alternative ways of stating a couple of the tenses. The use of the particle -bil along with -aan were looked at in Section 56. Examples: labaan che = rotten tree, lubaan tunich = fallen stone, tzahbil he = fried egg, pibil nal = roasted corn, etc.

92. Passive conjugation time sequence. The model verb used here is han (to eat) (hantaal, hantabi, hantaan, hantaac). The tenses have been explained in the previously in the transitive and intransitive conjugations.

Hantabi in col uch caachi.	"My garden was eaten long ago." Past perfect modified by uch caachi (long ago).
Cu hantaal in col uch caachi. Cu hantab in col uch caachi.	"My garden used to be eaten long ago." Past habitual modified by uch caachi.
Hantaan in col uch caachi.	"My garden was eaten and stayed eaten long ago." Past action - continuing purpose modified by uch caachi.

Uch hantaac in col.	"My garden was eaten long ago and is still eaten." Very past action - continuing purpose.
Hantabi in col caachi.	Past perfect modified by caachi (a while ago).
Cu hantaal in col caachi. Cu hantab in col caachi.	Past habitual modified by caachi (a while ago).
Hantaan in col caachi.	Past action - continuing purpose modified by caachi.
Hantabi in col.	"My garden was eaten." Past perfect.
Hantbilac in col.	"My garden was eaten." Past perfect using an alternative form as noted in Section 56.
Hantaan in col.	"My garden was eaten and has stayed eaten." Past action - continuing purpose.
Dzoc (a specified time) hantaac in col.	"My garden was eaten a specified time ago." Specified past perfect.
Dzoc u hantaal in col. Dzoc u hantab in col.	"My garden was just eaten." Immediate past perfect.
Cu hantaal in col. Cu hantab in col.	"My garden is being eaten." Habitual action.
Zuc u hantaal in col.	"My garden is accustomed to being eaten." Accustomed habitual tense.
Tan u hantaal in col. Tan u hantab in col.	"My garden is being eaten." Immediate present.
Hantaal u caah in col. Hantab u caah in col.	"My garden is only good for being eaten." Limiting habitual.
Nu caah hantaal in col. Nu caah hantbil in col.	"My garden is beginning to be eaten." Immediate future.
Tac u hantaal in col.	"My garden wants to be eaten." Desired future.
Yan u hantaal in col.	"My garden has to be eaten." Obligated future.

Kabet u hantaal in col.	"My garden has to be eaten." Necessitated future.
He u hantaal in col…	"My garden will be eaten (if)" Conditional future.
Ca hantaac in col.	"… that my garden should be eaten." Suggested future.
Bin hantaac in col.	"My garden will be eaten." Definite future.

As was noted in the introductory remarks to this chapter on verbs, Section 75, the second, third, and fourth forms of the passive verbs are conjugated in each tense using pronoun Set B. Examples of these conjugations are given here.

93. The conjugation of the second form:

For the verb root han (to eat):

	singular	plural
1st	hantaben	hantaboon
2nd	hantabech	hantabeex
3rd	hantabi	hantaboob

94. The conjugation of the third form:

For the verb root han (to eat):

	singular	plural
1st	hantaanen	hantaanoon
2nd	hantaanech	hantaaneex
3rd	hantaan	hantaanoob

95. The conjugation of the fourth form:

For the verb root han (to eat):

	singular	plural

1st	hantaacen	hantaacoon
2nd	hantaacech	hantaaceex
3rd	hantaac	hantaacoob

96. Negation: the negation of the foregoing tenses is generally accomplished by preceding the tense by ma (not).

Ma hantabi in col.	"My garden was not eaten."

Exceptions are the following:

Ma tu hantaal in col.	Negated habitual tense. The time indicator consonant is changed from c- to t-. Note that the negation of the contraction of the immediate present is the same.
Ma tun hantaal in col.	Negated definite future. Tun is the contraction of tu bin which can also be used, and the general form takes the place of the fourth form. See infinitives in Sections 107-110.

97. Interrogatives: interrogative phrases using the foregoing conjugation generally use the tenses as they are.

Dzoc u hantaal a col?	"Has your garden just been eaten?"

Exception:

Bix cun hantaal in col?	"How is my garden going to be eaten?" Interrogative definite future. The bin is replaced by cun which is a contraction of cu bin, which can also be used.

Verbs from Other Parts of Speech

98. In the chapter on nouns it was noted that some nouns double as verbs or verb roots (Sections 23 and 24). For example, as noted in Section 23, in some instances the general form of the intransitive conjugation of a verb is also a noun:

hanal (to eat)	hanal (food)

huchh (to grind)	huchh (ground corn)
meyah (to work)	meyah (work)
pochhil (to insult)	pochhil (insult)
ximbal (to walk)	ximbal (walk)

In these instances the verb can be distinguished from the noun only by syntax:

Yan in meyah. "I have to work."

Utz tin uich in meyah. "I like my work."

Some verb roots are also nouns in themselves as noted in the chapter on nouns in Section 24.

cah (to inhabit)	cah (town)
cotz (to cut)	cotz (piece)
miz (to sweep)	miz, mizib (broom)
xul (to end)	xul (end)

Examples:

Xen a cotzic ten hunxet nok. "Go cut me a piece of cloth."

Dza ten hun cotz. "Give me one piece."

Other parts of speech, especially adjectives and adverbs, can become verb roots by the addition of various verbal suffixes.

caanal (to grow)	caanal (high)
kaz (to be bad)	kaz (bad, badly)
malob (to be good)	malob (good, well)
utz (to be good)	utz (good)
yaab (to increase, multiply)	yaab (a lot)
zeb (to hurry)	zeb (quickly)

Example:

Dzu yaabtal le chichhobo. "Those birds just multiplied."

In some instances the verbal suffixes already looked at in the preceding discussion about the three conjugations can be appended directly to the verb root. Frequently however special transforming suffixes must be used.

Specialized Verbal Suffixes which Transform Other Parts of Speech into Verbs

99. There are three sets of companion suffixes which transform other parts of speech into verbs. In each case the linking particle between the verb root and the verbal suffixes for the transitive / passive suffixes is different from the linking particle for the intransitive suffixes. The reason why we call these sets "companion" is because verb roots which use the suffixes of the transitive / passive set frequently use the corresponding suffixes of the intransitive set. However, there are verb roots which will use suffixes from different companion sets as well, so this is not a firm rule.

100. The following is the most common of the companion sets of verb suffixes.

Transitive and Passive Suffixes: The following sets of suffixes transform other parts of speech and some irregular intransitive verbs into transitive and passive verbs:

transitive	passive
-cuntic	-cuntaal
-cunzic	-cunzaal
-cintic	-cintaal
-cinzic	-cinzaal

Examples:

Kaz (bad, ugly)

kazcuntic, kazcuntah, kazcuntmah, kazcunt
"to make something bad, ugly, or broken"

kazcuntaal, kazcuntabi, kazcuntabaan, kazcuntabac
"to be made bad, ugly, or broken"

Alcab (to run)

alcabcunzic, alcabcunzah, alcabcunzmah, alcabcunze
"to make something run (away), to chase away"

alcabcunzaal, alcabcunzabi, alcabcunzaan, alcabcunzaac
"to be chased away"

Utz (good)

utzcintic, utzcintah, utzcintmah, utzcinte
"to make something good, to repair"

utzcintaal, utzcintabi, utzcintabaan, utzcintabac
"to be repaired"

Cħuy (to lift)

cħuycinzic, cħuycinzah, cħuycinzmah, cħuycinze
"to hang something up"

cħuycinzaal, cħuycinzabi, cħuycinzaan, cħuycinzabac
"to be hung up"

Also possible with cħuy are:

cħuycintic, cħuycintah, cħuycintmah, cħuycinte
"to hang something up" (same as cħuycinzic)

cħuycunzaal, cħuycunzabi, cħuycunzaan, cħuycunzabac
"to be hung up"

Notice that here, unlike with normal transitive and passive verbs, it does not matter in terms of meaning whether there is a -t- or -z- in the suffix (eg. -cintic / -cinzic). We cannot explain why there is need for the four different particles (-cint-, -cunt-, -cinz-, -cunz-), but in many instances one and only one of these particles can be used with certain words. For example, with the word kaz it would be impossible to use anything but -cunt- and with utz it would be impossible to use anything but -cint-. As is pointed out in the grammar written by Coronel in 1620, those verb roots which have the vowels a, e, and i in them take -cun- while those with o and u take -cin-, and generally this rule holds today. On the other hand as can be seen directly above, with the verb root cħuy various particles may be used.

In the colonial literature and dictionaries there are many examples of the particles -cin- and -cun- without the consonants -t- and -z-. (i.e. -cinic, -cunic, -cinabal, -cunabal) Today however it seems that the consonants must always be present.

Intransitive Suffixes: The following is the companion set of intransitive verb suffixes to the transitive / passive suffixes given above. Tal is the verb for "come", and the suffix -tal gives the sense of "becoming" to the verb to which it is attached. This suffix -tal may not be the same as the -tal already noted in Section 83 under intransitive verbs. That can be seen by the other three forms of the suffix. Furthermore, the suffix is not always -tal; the suffixes -hal and -chahal also belong to this suffix complex.

-tal, -hal, -chahal	general form
-chahi	second form

-chahaan, -aan	third form
-chahac	fourth form

Kaz (bad, ugly)

kaztal, kazchahi, kazchahaan / kazaan, kazchahac
"to become bad, to become broken"

Malob (good)

malobtal, malobchahi, malobchahaan, malobchahac
"to become good, to get well, to improve"

Uinic (person, man)

uinichal, uinicchahi, uinicchahaan, uinicchahac
"to become a person, to become a man"

Muc (to bury)

mucchahal, mucchahi, mucchahaan / mucaan, mucchahac
"to become buried"

Some examples of verb roots which use both the transitive / passive set of verb suffixes and also the intransitive verb suffixes are:

Caanal (high)

caanalcunzic, caanalcunzah, caanalcunzmah, caanalcunze
caanaltal / caanalhal / caanalchahal, caanalchahi, caanalchahaan, caanalchahac
caanalcunzaal, caanalcunzabi, caanalcunzaan, caanalcunzaac

Kaz (bad, ugly)

kazcuntic, kazcuntah, kazcuntmah, kazcunt
kaztal, kazchahi, kazchahaan / kazaan, kazchahac
kazcuntaal, kazcuntabi, kazcuntabaan, kazcuntabac

Uinic (man)

uiniccunzic, uiniccunzah, uiniccunzmah, uiniccunze
uiniccuntic, uiniccuntah, uiniccuntmah, uiniccunte
uinichal / uinicchahal, uinicchahi, uinicchahaan, uinicchahac
uiniccunzabal, uiniccunzabi, uiniccunzabaan, uiniccunzabac

Utz (good)

utzcintic, utzcintah, utzcintmah, utzcinte
utztal, utzchahi, utzchahaan, utzchac
utzcintaal, utzcintabi, utzcintabaan, utzcintabac

101. The following is the second set of companion suffixes which is not as commonly used as the set given above.

Transitive Suffixes: The transitive suffixes of this set are:

-intic	general form
-intah	second form
-intmah	third form
-inte	fourth form

We have not come across examples of passive verbs using this form of suffix.

Intransitive Suffixes: Yan is the verb "to have" as well as "to exist", and -ancil has the sense of "having".

-ancil	general form
-anchahi	second form
-anchahaan	third form
-anchahac	fourth form

Al (child)

alintic, alintah, alintmah, alinte
"to bear a child"

alancil, alanchahi, alanchahaan, alanchahac
"to bear, to give birth"

He (egg)

yelintic, yelintah, yelintmah, yelinte
"to lay an egg"

yelancil, yelanchahi, yelanchahaan, yelanchahac
"to lay (an egg)")

Buc (clothes, covering)

bucintic, bucintah, bucintmah, bucinte
"to get dressed in something, to try on something"

bucancil, bucanchahi, bucaan, bucanchahac
"to get dressed"

Lol (flower)

lolancil, lolanchahi, lolanchahaan, lolanchahac
"to flower"

Cil (pulsation; now archaic)

cicilancil, cicilanchahi, cicilanchahaan, cicilanchahac
"to tremble"

Papal (to beat, to knock about)

papalancil, papalanchahi, papalanchahaan, papalanchahac
"to tremble with fear"

Causative - Receptive Verb Complex

102. The third companion set is called the causative - receptive verb complex. The causative form is transitive and the receptive form is intransitive. Notice that the receptive form is usually translated as a passive verb in English.

The causative form:

-bezic	general form
-bezah	second form
-bezmah	third form
-bez, -beze	fourth form

The receptive forms:

-chahal	-pahal	-lahal	general form
-chahi	-pahi	-lahi	second form
-chahaan	-pahaan	-lahaan	third form
-chahac	-pahac	-lahac	fourth form

Buc (noun for "covering, clothes")

bucbezic, bucbezah, bucbezmah, bucbez
"to dress someone or something"

bucinchahal, bucinchahi, bucinchahaan, bucinchahac
"to be dressed"

(Note the retention of the particle -in- which was present in this verb as shown in Section 101.)

Cim (verb root for "to die, to hurt")

cimbezic, cimbezah, cimbezmah, cimbeze
"to hurt something"

cimpahal, cimpahi, cimpahaan, cimpahac
"to be hurt"

Tu cimbezah ten le kiixo. "That thorn hurt me."

Cimpahen holace. "I was hurt yesterday."

Chuc (verb root for "to complete")

chucbezic, chucbezah, chucbezmah, chucbeze
"to complete something"

chucpahal, chucpahi, chucpahaan / chucaan, chucpahac
"to be completed"

Ma chucpahi le zio. "The (quantity of) firewood was not completed."

He in chucbezic le zio zamal. "I will complete the (quantity of) firewood tomorrow."

103. Some verb roots can take on more than one of the intransitive verbs suffix sets. In these cases it does not necessarily follow that because the verb root uses the transitive verb suffixes from one companion set that it must also use the intransitive suffix set from that same companion set as already stated above. Some examples:

Hau (verb root for "to turn right side up")

haucintic, haucintah, haucintmah, haucinte
haucuntic, haucuntah, haucuntmah, haucunte
"to turn something right side up"

hauchahal, hauchahi, hauchahaan, hauchahac
haupahal, haupahi, haupahaan, haupahac
haulahal, haulahi, haulahaan, haulahac
"to be turned right side up"

Noc (verb root for "to turn upside down")

noccintic, noccintah, noccintmah, noccinte
noccuntic, noccuntah, noccuntmah, noccunte
noccinzic, noccinzah, noccinzmah, noccinze
"to turn something upside down"

nocchahal, nocchahi, nocchahaan, nocchahac
nocpahal, nocpahi, nocpahaan, nocpahac
noclahal, noclahi, noclahaan, noclahac
"to be turned upside down"

Further Discussion about Intransitive Verb Suffixes

104. Notice that there are three very similar intransitive transforming verb suffixes:

-chahal -pahal -lahal

Some verb roots take all three suffixes. A look at these verb roots with these three suffixes indicates that there is no significant difference in the meaning imparted to the verb roots by these suffixes.

Hau (verb root for "to turn right side up")

hauchahal, hauchahi, hauchahaan, hauchahac
haupahal, haupahi, haupahaan, haupahac
haulahal, haulahi, haulahaan, haulahac
"to be turned right side up"

Lik (verb root for "to get up")

likchahal, likchahi, likchahaan, likchahac
likpahal, likpahi, likpahaan, likpahac
liklahal, liklahi, liklahaan, liklahac
"to be picked up"

Noc (verb root for "to turn upside down")

nocchahal, nocchahi, nocchahaan, nocchahac
nocpahal, nocpahi, nocpahaan, nocpahac
noclahal, noclahi, noclahaan, noclahac
"to be turned upside down"

There is a fourth suffix which is also similar but less used:

-tahal

This suffix also shares the same properties of those given above:

Men (verb root for "to make")

menchahal, menchahi, menchahaan, menchahac
menlahal, menlahi, menlahaan, menlahac
mentahal, mentahi, mentahaan, mentahac
"to be made"

There seems to be no discernable rule which would aid the reader in knowing which of the above verb suffixes should be used with which verb root.

It is interesting that of the various consonants which are used in making the full uncontracted sets of intransitive verb suffixes discussed in Section 83, namely n, ch, l, p, t, k, and dz, that set which uses n (i.e. -nahal, -nahi, -nahaan, -nahac) is missing from the above sets of transforming intransitive verbs suffixes. At the present the n set as a complete set is reserved for transforming Spanish verbs into Mayan intransitive verbs. Still, it is our opinion that the n set was at one time the primary set, but that its existence has long since decayed into the contracted forms now considered to be the standard intransitive verb suffixes.

Other Intransitive Verb Suffixes

There is what appears to be an incomplete intransitive suffix set:

-mal, -mi, (?), -mac

Yul (verb root for "to trowel", "to smooth out by troweling")

yulmal, yulmi, yulmac

Mudz (verb root for "to curl up leaves of plants due to drought")

mudzmal, mudzmi, mudzmac

Than (verb root for "to coagulate")

thanmal, thanmi, thanmac

-ebal: The verbal suffix -ebal seems to an alternative fourth form suffix for intransitive and passive verbs. Thus for example for the verb root dzoc = "to finish", for the intransitive:

dzocol, dzoci, dzocaan, dzococ
or
dzocol, dzoci, dzocaan, dzocebal

and for the passive:

dzoczabal, dzoczabi, dzoczabaan, dzoczabac
or
dzoczabal, dzoczabi, dzoczabaan, dzoczabebal

However, as can be seen in the examples below, the fourth form with the suffix of -ebal takes the Set A pronouns in the first and second persons instead of the Set B pronouns as happens with the suffix -Vc, and remains without the third person pronouns as happens with -Vc.

Bal tah etel bin in hoppebal tin meyah a uicnal? "What are you going to give me to start working with you?"

Ua bici u beele bay bin botabebal. "According to his work he will be paid."

Other Parts of Speech Derived from Verbs

105. Verbs and verb roots can become other parts of speech by various methods.

Nouns from verbs and verb roots: In some cases the general form of the intransitive conjugation of a verb is also a noun as has been noted in the chapter on nouns, Section 23.

hanal (to eat)	hanal (food)
huchʼ (to grind)	huchʼ (ground corn)
meyah (to work)	meyah (work)
pochʼil (to insult)	pochʼil (insult)
ximbal (to walk)	ximbal (walk)

Some verb roots are also nouns in themselves as noted in the chapter on nouns in Section 24.

cah (to inhabit)	cah (town)
cotz (to cut)	cotz (piece)
miz (to sweep)	miz, mizib (broom)
xul (to end)	xul (end)

Adjectives from verbs and verb roots: as was noted in Section 56, adjectives are formed from verbs and verb roots by adding one of various suffixes.

-aan, -en: Adjectives can be formed from verbs by taking the third form of the intransitive verb and using it as an adjective. As noted in Sections 56 and 83, the third form suffix is usually -aan. There are however rare examples of the suffix -en.

bon (to paint)	bonaan (painted)
boc (to stink)	bocaan (stinking)
cim (to die)	cimen (dead)
xoc (to count)	xocaan (counted)

Examples:

bonaan pak	"painted wall"
cimen chuc	"dead embers" = charcoal

-Vcnac / -lac: Adjectives can be formed by appending the suffixes -Vcnac / -lac to the verb root to form what would be considered a participle in English. The vowel "V" in -Vcnac agrees with the vowel in the last syllable of the verb root. -Vcnac is the singular form and -lac is the plural.

ak (to moisten)	akacnac, aklac (moist, greasy)
yap (to put on makeup)	yapacnac, yaplac (groomed)
yip (to overflow)	yipicnac, yiplac (overflowing)
thon (to humiliate)	thonocnac, thonlac (humiliated)

Examples of usage:

akacnac luum	"moist earth"
Yapacnac u pol ch̓uplal.	"The girl's hair is groomed."

-Vcbal: The suffix -Vcbal is appended to the verb root to form what would be considered a participle in English. The vowel "V" agrees with the vowel in the last syllable of the verb root. Unlike the adjectives derived by appending the previous suffixes, it seems that the adjectival participle resulting from the use of this suffix cannot be used directly tied to the noun it is modifying, but rather is used as part of a modifying participial phrase.

chil (to recline)	chilicbal (reclining)
nic (to pile)	nicicbal (piled up)
noc (to turn over)	nococbal (turned over)

thuch (to squat)	thuchucbal (squatting)

Examples of usage:

le mac, chilicbal tu kaano "the man, laying in his hammock"

le buul, nicicbal te moyo "the beans, piled up in the corner"

-ci: Adjectives can be formed from verb roots by reduplicating the first consonant and vowel of that word and suffixing -ci onto the resulting word. The equivalent for -ci in English is "-able" or "-y". Examples:

cach (to break)	cacachci (breakable)
kux (to chew)	kukuxci (chewy)
moch (to twist)	momochci (twistable)
tak (to stick)	tatakci (sticky)

These adjectives are usually not joined to the nouns they modify but rather are part of a predicate in a sentence which describes a noun. In the Mayan language in sentences using predicate adjectives the predicate normally comes first and is followed by the subject:

Cacachci le ticin uaho. "The dry tortilla is breakable."

-bil: Adjectives and adverbs can be formed from verbs by adding the suffix -bil, or in the case where the verb root ends in b, just the suffix -il. As noted in Sections 56 and 91, this is a passive participle.

alcab (to run)	alcabil (quickly, fast)
buth (to fill)	buthbil (filled)
dzib (to write)	dzibil (written)
huchh (to grind)	huchhbil (ground)
pib (to roast)	pibil (roasted)
tzah (to fry)	tzahbil (fried)

Examples of usage:

Hach ci tin chi pibil nal. "I like roasted corn very much." (Literally: "Very delicious to my mouth roasted corn.")

Dza ten tzahbil he. "Give me fried eggs."

-Vn-: Some intensified adjectives and adverbs can be formed by reduplicating the root word around the particle -Vn-:

cȟuy (to hang)	cȟuyencȟuy (densely hanging)
yal (to melt, pour)	yalunyal (intermixed)

Example:

Cȟuyencȟuy u kaan am ti le bucil na. "The spider webs are densely hanging from the ceiling."

-Vl-: A somewhat similar reduplicating device is achieved by placing -Vl- in the middle of the reduplicated root:

ppit (to jump)	ppitilppit (jumping up and down)
zut (to return)	zutulzut (round and round)

Example:

Zutulzut tu bin le palobo. "The children are going round and round."

There is a group of verbs which form other parts of speech by taking the verb root, either VC or CVC, and adding a suffix -VC, where the vowel V is the same as the vowel in the verb root, and the consonant C in the suffix is the same as the consonant place between the verb root and the transitive verbal suffix. The consonants and either t or l, and thus the transforming suffix is either -Vt or -Vl:

auat (scream)	autic (to scream)
bohol (searched)	bohlic (to search)
hayal (flatten, stretched)	haylic (to stretch out)
mucut (hidden)	muctic (to hide)
mulut (pile)	multic (to pile)
pacat (look, face)	pactic (to look)
picit (fan)	pictic (to fan)
ppulut (incense)	ppultic (to incense)
tohol (thrown out)	tohlic (to throw out)
tucul (thought)	tuclic (to think)
tumut (consideration)	tumtic (to consider)

tzacal (examined)	tzaclic (to examine)
zipit (loose)	ziptic (to let loose)

It seems that several of these verbs are irregular in their third forms, in which the consonant t or l is dropped:

muctic, muctah, mucma, mucte
multic, multah, mulma, multe
pictic, pictah, picma, picte
tohlic, tohlah, tohma, tohle
tzaclic, tzaclah, tzacma, tzacle
ziptic, ziptah, zipma, zipte

At least one of these verbs, tohol, has an alternative transitive verb formation:

toholtic, toholtah, toholma, toholte

Reflexive Verbs

106. As was noted in the chapter on pronouns in Section 38, the reflexive pronouns are the suffixes -inba (myself), -aba (yourself), -uba (himself / herself / itself), etc. or alternatively -inbah (myself), -abah (yourself), -ubah (himself / herself / itself), etc. The colonial sources generally use the first set, while some writers of this century have used the second. These suffixes are tacked onto the finished form of the transitive verb tenses.

cimze (fourth form of cimzic, to kill something)	
bin in cimzinba	bin'c cimzc'ba
bin a cimzaba	bin a cimzabaex
bin u cimzuba	bin u cimzubaob

Translation: I will kill myself, you will kill yourself, etc.

kazcuntic (to make something bad, to ruin)	
tan in kazcunticinba	tan'c kazcuntic'ba
tan a kazcunticaba	tan a kazcunticabaex
tan u kazcunticuba	tan u kazcunticubaob

Translation: I am ruining myself, you are ruining yourself, etc.

Infinitives

107. Infinitives do not exist in the Mayan language in the same sense that they do exist in English. That is, there is no verb form which is preceded by a preposition, the value of which is "to", such as there is in English ("to be", "to go", "to want", etc.). For the transitive and intransitive conjugations there are ways of putting two or more verbs together, as will be shown in the following sections. The passive conjugation is not dealt with here because of limited examples of passive "infinitives" aside from those given in the passive conjugation time sequence (Section 92).

108. Transitive infinitives: the transitive infinitive is formed by putting the acting verb in the intransitive conjugation with whatever tense and person needed and then adding on what would be the infinitive in English. This "infinitive" appears as the fourth form of the transitive conjugation preceded by a Set A pronoun which agrees in person with the person of the acting verb.

Yan in hokol in caxte in uooch. "I have to go out to gather my food."

Yan in hokol is the acting verb and is the obligated future tense of the intransitive conjugation. The "infinitive" verb caxte is the fourth form of the transitive conjugation preceded by in which agrees with the person in the acting verb.

Remember from Section 77 that -Vb is a fourth form transitive verb suffix given in the colonial dictionaries and texts which was used with verb roots which did not take consonants or particles. In the first three examples below both forms of the fourth form transitive can be seen as transitive infinitives in parallel sentences. The fourth and fifth examples are parallel examples of the fourth form, but fourth example is unusual in that it uses both -Vb and -te. The final example showa the fourth form transitive with the suffix -cunte, although in this example the -e has been contracted off.

Uatal in caah in chucub hunac Ah Chibal.
Uatal in caah in colpayte u kan.
Uatal in caah in paab bla u kax can, ix hun pedz kin can.
Ca emi u chekebte u pach Itzam Cab Ain.
Ca tali u chekeb u pach Chac Xib Chac te Chi Cheen.
Ocol tun bacin in caah in zizcunt a uol.

109. Intransitive infinitives: the intransitive infinitive is formed by putting the acting verb in the intransitive conjugation with whatever tense and person needed and then adding on what would be the infinitive in English. This "infinitive" appears as the general form of the intransitive conjugation. No personal pronoun accompanies it.

Yan in hokol okot. "I have to go out to dance."

Yan in hokol is the acting verb and is the obligated future tense of the intransitive conjugation. The "infinitive" verb okot is the general form of the intransitive conjugation.

110. The conditional future of both the transitive and intransitive conjugations can be used somewhat like infinitives:

Tin ualah ti ca u bet u col. "I told him to make his garden."

Tin ualah ti ca hokoc. "I told him to come out."

Defective and Irregular Verbs

111. Verbs can be defective for one or more of the following reasons:
not having a complete set of tenses,
not having more than the third person singular per tense,
not having any person at all.

112. There are some particles which in translation would appear to be verbs, but since they have neither person nor tense maybe they should be considered to be adverbs.

Bin (it is said, they say)

Bey bin. "So they say."

Yan bin … "There was, it is said, …" This is equivalent to the English "Once upon a time …".

This bin seems not to be related in any way to the verb bin (to go).

Mi (I think)

Mi ma tin bin zamal. "I think I will not go tomorrow."

Uchic, uchci (it happened, it came to pass): used mostly in colonial times.

Uchic tu cuch haab Uacax Ahau Katun. "It happened in the year bearer of Eight Ahau Katun."

Uchci u meyah tulacal. "It came to pass that everything works."

The words uchic and uchci are derived from the verb root uch, the conjugation of which is also defective as will be noted below in Section 114.

113. The following verbs can be said to have no tense at all since the time during which the action of the verbs take place is determined only by the circumstance and/or the time adverb associated with the verbs. Each of these verbs has only one paradigm.

Kat (to wish, to want)

in kat	c' kat
a kat	a kateex
u kat	u katoob

Examples:

Baax a kati? "What do you want?"

In kat bin Ho caachi. "I wanted to go to Mérida." Here caachi (a while ago) modifies the verb.

Incidently, there are three ways of saying the verb "to want, to desire" in Mayan. Aside from kat there is the auxiliary verb tense indicator tac and the complete verb oltic, oltah, oltmah, olt. Often these three ways can be used interchangeably. The verb oltic is used when some particular tense needs to be expressed.

Ma u kat bin.	"He does not want to go."
Ma tac u bin.	"He does not want to go."
Ma tu yoltic bin.	"He does not want to go."

Caah (to be good for, to only be good for)

in caah	c' caah
a caah	a caaheex
u caah	u caahoob

Examples:

Baax a caah? "What are you good for?"
Mixbaal u caah. "He is good for nothing."

Cacah yetel (to take care of, to be responsible for)

in cacah yetel	c' cacah yetel

a cacah yetel	a cacaheex yetel
u cacah yetel	u cacahoob yetel

Example:

In cacah yetel in X-Chich. "I am responsible for my grandmother."

Ohel (to know): the intransitive conjugation of this verb is limited to one paradigm but is complete in both the transitive (oheltic, oheltah, ohelmah, ohelte) and passive conjugations (oheltabal, oheltabi, oheltabaan, oheltabac).

in uohel	c' ohel
a uohel	a uoheleex
u yohel	u yoheloob

Examples:

A uohel tuux yan in uooch? "Do you know where my food is?"

Ma ix yoheltahoob u kaba. "They didn't know his name."

Uchebal yoheltabal tumen himac yolah yoheltah u xocol Katun lae. "It will happen to be known by whomever wished to know the count of the Katun."

Ppec (to dislike, to get tired of): the intransitive conjugation of this verb is limited to one paradigm but is complete in both the transitive (ppectic, ppectah, ppectmah, ppect) and passive conjugations (ppectaal, ppectabi, ppectahaan, ppectaac).

in ppec	c' ppec
a ppec	a ppeceex
u ppec	u ppecoob

Examples:

In ppec in bin ich col. "I hate to go to the garden."

Dzoc in ppectic le hanalo. "I have gotten tired of that food."

Ppectabi le otzil xibpalo tumen le macobo. "That poor boy was disliked by those men."

C- (to say, to tell): this verb is limited in usage to the east and south of the peninsula of Yucatan, and is rarely heard in the Northwest. It is unusual also in that unlike the preceding examples in this group which take the Set A pronouns this verb takes the Set B pronouns, a function of the fact that this is a past tense verb.

cen	coon
cech	ceex
ci / ciac	ciob / ciacoob

Example:

Ten cen ti…. "I told him…."

114. There is a group of verbs which is defective in the intransitive conjugation and appear in the third person singular in each tense only.

Kah (to remember), Tub (to forget): these two verbs are followed by the dative case of the noun or pronoun which would be the subject in English. These verbs have standard transitive and passive conjugations.

Kah (to remember)

kahal, kahi, kahaan, kahac

Dzoc u kahal ti le maco yan u tazic tech le zio. "That man just remembered he has to bring you the firewood."

Kahaan tech ua? "Do you remember?"

The transitive and passive conjugations of kah are:

kahzic, kahzah, kazmah, kahze
kahzaal, kahzabi, kahzahaan, kahzabac

Tub (to forget)

tubul, tubi, tubaan, tubuc

Dzu tubul tech a tazic ten in zi? "Did you forget to bring me my firewood?"

Ma tubaan ten; chen ma tin tazic. "I didn't forget; just I am not bringing it."

The transitive and passive conjugations for tub are:

tubzic, tubzah, tubzmah, tubze
tubzabal, tubzabi, tubzabaan, tubzabac

Uch (to happen): this verb is also followed by a dative case noun or pronoun. Here however the English translation is equivalent to the Mayan.

uchul, uchi, uchaan, uchuc

Baax cu yuchul tech? "What is happening to you?"

Bey uchaan ti le uchben maco. "That's what happened to the old man."

Hopp (to begin), Pat (to be able): these two verb are followed by a Set A pronoun which is the subject of the infinitive clause and then by the general form of a transitive or intransitive verb.

Hopp (to begin)

hoppol, hoppi, hoppaan, hoppoc

Bey cu hoppol in ualic tech. "That is what I am beginning to tell you."

Ti hoppi in dzibtic u haabil katunoob. "Then I began to write (about) the years of the katuns."

Ca hoppoc a dzaic yokol le yah chupil. "Then you should begin to place it on the swollen sore."

However, this is true for the verb hopp only when it is the first verb in a infinitive clause. As a free standing verb it is regular.

Pat (to be able)

patal, pati, pataan, patac

Ma tu patal in meyah behlae. "I am not able to work today."

Mi zamal cu patal u betic u col le maco. "I think tomorrow that man will be able to make his garden"

115. Four of the auxiliary verb tense indicators, dzoc, zuc, yan, and kabet, also are conjugated in varying degrees of completeness and regularity.

Dzoc (to finish) has a complete set of regular conjugations.

dzoczic, dzoczah, dzoczmah, dzocz (to finish something)
dzocol, dzoci, dzocaan, dzococ (to finish)
dzoczaal, dzoczabi, dzoczaan, dzoczaac (to be finished)

The auxiliary verb tense indicators zuc, yan, and kabet are similar in that they become intransitive verbs by the addition of the suffix -tal.

zuctal, zucchahi, zucchahaan, zucchahac (to accustom)

kabettal, kabetchahi, kabetchahaan, kabetchahac (to need)

yantal, anchahi, anchahaan, anchahac ("to have" in the sense of "to bear" or "to become")

Kabet and yan, besides being used as auxiliary verb tense indicators as described in the conjugations and being verb roots as noted above can also be followed by a dative case noun or pronoun which functions like the subject in English.

Yan ten uah. "I have tortillas."
Kabet ten uah. "I need tortillas."

116. Note that there is a difference in the sense of "to have" between yan and yantal. Furthermore yan itself has two different meanings depending on the type of pronoun attached to it. When the meaning of yan is "to have" then the dative case of the personal pronouns (ten, tech, ti, toon, teex, tiob) are used. When yan has the meaning "to be" or "to exist" then the verbal pronoun set Set B is used.

yan, anhi, anahaan, anac ("to have" in the sense of "to possess" when conjugated with dative case pronouns)

yan ("to have" in the sense of "to be", "to exist" when conjugated with Set B pronouns. The verb appears only in the present tense and thus the conjugation is defective.)

Examples which show the differences in meaning:

Baax yan tech? "What do you have?"

Tuux yanech? "Where are you?"

Ua yan ten takin behlae minaanen uaye. "If I had money I would not be here today."

There is a rather unusual construction using yan in the sense of "to be", in which the suffix -il is appended to the root an. This tense appears to be defective, there being no intances of either the first person singular of plural coming to our attention:

	singular	plural
2nd	a uanil	a uanileex
3rd	yanil	yaniloob

Examples of usage:

Bix a uanil?	"How are you?"
Bix yanil?	"How is he/she/it?"
Bix a uanileex?	"How are you" (plural)?

Bix yaniloob?	"How are they?"

More often this question is phrased as:

Bix a bel?	"How are you?" (Literally: "How is your road?", etc.)
Bix u bel?	"How is he/she/it?"
Bix a beleex?	"How are you" (plural)?
Bix u beloob?	"How are they?"

The negation of the verb yan is minaan / minaam and shares the same attributes as yan. In the colonial texts the first form is more frequently given as manaan, and the colonial dictionaries give manaan exclusively.

minaan, ma anhi, ma anahaan, ma anac

Ma anhi ten takin utial in manic in ppoc. "I did not have any money to buy my hat."

Minaanen ca talechi. "I was not in when you came."

117. The use of the Set B pronoun set as shown above with the verb yan (to be, to exist) as the present tense intransitive pronoun set is unusual. However, as was seen in Section 26, this pronoun set is also used to verbalize certain nouns. There are in fact several nouns and adjectives which describe the state of being of a person or thing which can be verbalized by appending the Set B pronouns.

Strictly speaking, these verbs which are formed by suffixing the Set B pronouns are tenseless, with the tense being determined by the time adverbs or the context in which this verb appears.

Tuux yanech? "Where are you?"

Tuux yanech holace? "Where were you yesterday?"

In the first instance the tense is assumed to be the immediate present tense for the lack of any other indication. However in the second instance the tense is assumed to be the past perfect tense because of the adverb holace.

Most of these words which take the Set B pronouns also become intransitive verbs by the addition of the intransitive verb suffix complex -tal, -hal, -chahal as shown in Section 100.

Four of the more common words to which the Set B pronouns are appended are yan (to be, to exist), ceel (cold), uiih (hunger), and uinic (man / humanity).

Yan (to have, to be, to exist)

yantal, anchahi, anchahaan, anchahac ("to have" in the sense of "to bear" or "to become")

Paradigm of yan with Set B pronouns (to be, to exist)

yanen	yanoon
yanech	yaneex
yan, yani	yanoob

Ceel (to feel cold)

ceeltal, ceelchahi, ceelchahaan, ceelchahac ("to become cold")

Paradigm of ceel with Set B pronouns (to be cold)

ceelen	ceeloon
ceelech	ceeleex
ceel, ceeli	ceeloob

Uiih (to hunger)

uiihtal, uiihchahi, uiihchahaan, uiihchahac ("to become hungry")

Paradigm of uiih with Set B pronouns (to be hungry)

uiihen	uiihoon
uiihech	uiiheex
uiih, uiihi	uiihoob

Uinic (to be a man)

uinichal, uinicchahi, uinicchahaan, uinicchahac ("to become a man") (Note: uinichal is pronounced uinic-hal)

Paradigm of uinic with Set B pronouns (to be a man)

uinicen	uinicoon

uinicech	uiniceex
uinic, uinici	uinicoob

Examples of other words which can take both the Set B pronouns and the intransitive verb suffixes -tal, -hal, -chahal, are:

malob (good, well)	malobtal (to become good, well)
kohaan (sick)	kohaantal (to become sick)
cichpam (beautiful)	cichpamhal (to become beautiful)
cichcelem (hansom)	cichcelemhal (to become hansom)
kaz (ugly)	kaztal (to be ugly, to be broken)
nohoch (big)	nohochtal (to become big)
chichan (little)	chichantal (to become little)
poloc (fat)	poloctal (to become fat)
dzoyan (slender)	dzoyantal (to become slender)

There are also those words which normally take only the Set B pronouns:

h-men (shaman)	h-menen (I am a shaman)
h-naat (wise person)	h-naatech (you are a wise person)
xib (male)	xibeex (you are masculine)

118. Nouns with the gentilous suffix -il (see Section 26) are verbalized by the addition of the Set B pronouns.

Ho (Mérida)

Hoil (a person from Mérida)

Paradigm with Set B pronouns (to be from Mérida)

Hoilen	Hoiloon
Hoilech	Hoileex
Hoil	Hoiloob

Uaye (here)

uayil (a person from here)

Paradigm with Set B pronouns (to be from here)

uayilen	uayiloon
uayilech	uayileex
uayil, uayili	uayiloob

119. Two common verbs, bin (to go) and tal (to come), are irregular in their limited way:

Bin (to go)

bin, bini, bihaan / binaan, xic

In colonial times the first form was more frequently given as binel or benel. The third form bihaan is modern usage whereas binaan is colonial and formal usage. The fourth form, xic, is irregular.

The imperative of bin is also irregular:

xen, xeneex

The collective sense of going expressed in English as "Let's go" is also irregular:

coox, coneex

Coox is also used as an auxiliary verb tense indicator whose meaning is "Let's" or "Let's go":

Coox ilic ua ma tu yuchul le baax ca ualic. "Let's see if that which you are saying doesn't happen."

Coox hanal. "Let's go eat."

Tal (to come)

tal, tali, talaan, talac / tac

In colonial times the first form was more frequently given as talel.

The imperative is irregular:

coten, coteneex

120. The verb roots biz (to take) and taz (to bring) are derived from the verb roots bin and tal. The transitive and passive forms of these verbs have the causative marker -z- or -ez- in earlier colonial works. Through the years the consonants n of bin and l of tal have been dropped leaving the verb roots biz and taz.

121. Bin is the root verb in the transitive and passive verb "to take / to be taken". The sense of the verb is actually "cause to go". In the colonial times the relationship was apparent, but today the n in bin has been dropped making the modern transitive verb "to take" seem like a different verb.

binezic, binezah, binezmah, binez older, uncommon conjugation of "to take"

binzic, binzah, binzmah, binez standard colonial conjugation of "to take"

bizic, bizah, bizmah, biz standard modern conjugation of "to take"

The passive verb "to be taken" has gone through the same transformation:

binzabal, binzabi, binzabaan, binzabac standard colonial conjugation of "to be taken"

bizaal, bizabi, bizaan, bizaac modern conjugation of "to be taken"

122. Tal is the root verb in the transitive and passive verb "to bring / to be brought". The sense of the verb is actually "cause to come". In the colonial times the relationship was apparent, but today the l in tal has been dropped making the modern transitive verb "to bring" seem like a different verb.

talezic, talezah, talezmah, talez older, uncommon conjugation of "to bring"

talzic, talzah, talzmah, talez standard colonial conjugation of "to bring"

tazic, tazah, tazmah, taz standard modern conjugation of "to bring"

The passive verb "to be brought" has gone through the same transformation:

talzabal, talzabi, talzabaan, talzabac standard colonial conjugation of "to be brought"

tazaal, tazabi, tazaan, tazaac modern conjugation of "to be brought"

123. Another way that contraction has affected certain verb roots of the type CV is to be seen in transitive conjugations of the verb roots dza (to give) and cha (to take).

chaic, chaah, chamah, chae standard conjugation of "to take"

cħic, cħa, cħamah, cħae contracted conjugation of "to take"

dzaic, dzaah, dzamah, dzae standard conjugation of "to give"

dzic, dza, dzamah, dzae contracted conjugation of "to give"

In the contracted conjugations in each case the vowel of the verb root has been dropped in the first form, and the verb suffix has been assimilated in the second form. Both the contracted and standard conjugations are to be found throughout the Mayan colonial literature, and both are in use today. Needless to say, the contracted conjugations are used much more frequently than the standard conjugations at this present time.

SENTENCE STRUCTURE

124. In Mayan, as in English, there are four basic sentence types:

1) declarative
2) interrogative
3) imperative
4) exclamatory

This chapter will be looking principally at the word order of declarative sentences, since they make up the bulk of daily conversation. Since the word order for negated sentences is in some cases different from their positive counterparts, the negation of these sentences will be looked at where applicable.

DECLARATIVE SENTENCES

125. A declarative sentence is made up of a subject and a predicate, either of which can range from simple to compound in nature. The declarative sentence is built around the verb conjugations described in the chapter on verbs. These conjugations are intransitive, transitive, and passive. As pointed out in the introductory paragraphs on verbs (Section 73), it is important in Mayan to know what sort of action in being talked about before beginning a sentence. This is because unlike English the conjugations for transitive and intransitive verbs are different. Furthermore, as in English there is a separate conjugation for passive verbs. Thus there are three conjugations which have to be taken into account when forming a sentence in Mayan. Since each conjugation has certain peculiarities when forming a sentence, especially as the subject and predicate become more complex, each conjugation will be looked at individually.

Sentences without Verbs

126. Before starting on sentences with verbs it should be noted here that, as pointed out in Section 14, Example 1, Note 1, the verb "to be" does not exist in Mayan when the sentence is of the nature of "(subject) is (predicate adjective)." In Mayan the sentence would be "(predicate adjective) (subject)." as long as the predicate adjective is simple in nature.

Examples:

Malob le hanalo. "That food is good." (Not bad that food.)

Hach x-cichpam le x-ch̓upalo. "That girl is very pretty." (Very pretty that girl.)

In Section 52 - 57 there are other examples of these types of sentences.

127. If either the predicate adjective or the subject becomes complex in any way then it is no longer necessarily true that the predicate adjective comes first in the sentence. In Section 53 there is the example:

U yatan Don Sil mas hadzutz ti u yatan Don Lau. "The wife of Sil is more beautiful than the wife of Lau."

It would also be possible to say:

Mas hadzutz u yatan Don Sil ti u yatan Don Lau.

In this case there is a choice in the positioning of the predicate adjective, and this is generally true when the predicate adjective is comparative. There are some instances though when the predicate adjective cannot be positioned first in the sentence, and one of those instances is when the predicate adjective is superlative.

Examples:

Le xibpalo u mas nohochil in palaloob. "That boy is the oldest of my children."

Chi Ch̓een Itza u mas hadzutzil le x-lac cahobo. "Chi Ch̓een Itza is the most beautiful of the ruined towns."

Sentences with Intransitive Verbs

128. The simplest sentence in Mayan is composed of a unmodified intransitive verb tense of any given verb. Such a verb tense expresses in itself a complete idea. (See Section 83 through 90.)

Examples:

Hanen. "I ate." (Ate I.)

Dzoc u meyah. "He/she/it finished working." (Finished he/she/it work.)

Tan'c bin. "We are going." (Are we go.)

Cu hokol. "He/she/it comes out."

129. The negation of the foregoing sentences is accomplished by placing the negator ma in front of the verb tense.

Ma tan'c bin. "We are not going." ("Not are we go.")

Ma tu hokol. "He/she/it does not come out." ("Not he comes out." See Section 89 for comment on the change of the pronoun from cu to tu.)

130. The intransitive verb tense can be joined by a subject of varied complexity to define more precisely who or what is responsible for the action.

Examples:

Toone tan'c bin. "We are going." (We are we go.) Toone, the emphatic "we", is used here to emphasize who is doing the action.

Dzoc u meyah le maco. "That man has finished working." (Finished he work that man.)

Le maco dzoc u meyah. "That man has finished working." (That man finished he work.)

Cu hokol le huho. "That iguana comes out." (It comes out that iguana.)

As can be seen in the second and third examples, there are two positions which the subject can take in an intransitive sentence; either before or after the verb tense. The usual order is to have the subject follow the verb, but putting the subject before the verb does not alter the meaning of the sentence. Putting the subject before the verb emphasizes the subject, and that would be the main reason for putting the subject in this position.

131. The negation of the foregoing sentences is accomplished by placing the negator ma directly in front of the verb tense. This is true no matter what position the subject may take.

Examples:

Toone ma tan'c bin. "We are not going." (We not are we go.)

Ma dzoc u meyah le maco. "That man is not finished working." (Not finished he work that man.)

Le maco ma dzoc u meyah. "That man is not finished working." (That man not finished he work.)

132. There is in fact an instance when ma is not directly tied to the verb tense, but in this case ma would be translated as "Wasn't it".

Example:

Ma holac binen Ho? "Wasn't it yesterday that I went to Mérida?"

Ma zamac cu hokol le maco? "Wasn't it just a little while ago that that man came out?"

133. For compound and complex subjects the position which they take follows the rule given for the simple subjects; that is, the subject can come either before or after the intransitive verb tense for which it is the subject.

Examples:

Lio yetel Angel dzoc u meyahoob. "Lio and Angel finished they work."

Dzoc u meyahoob Lio yetel Angel. "Finished they work Lio and Angel."

Le maco, le minaan u ppoc tio, dzoc u meyah. "That man, that without his hat with him, finished he work."

Dzoc u meyah le maco, le minaan u ppoc tio. "Finished he work that man, that without his hat with him."

Le huho, le cu cahtal ichil u xan le bukil nao, cu hokol. "The iguana, that which lives in the palm thatch of that roof, comes out."

Cu hokol le huho, le cu cahtal ichil u xan le bukil nao. "He comes out that iguana, that which live in the palm thatch of that roof."

Notice that in the last two sets of examples the modifying clause le (clause)o is tied to and follows that which the clause modifies, in this case le (subject)o. It is not possible to either separate the modifying clause from the subject or to transpose the position of the modifying clause. For all three of these sets of sentences either word order would be correct, but the preferred word order is given by the second example in each set in which the order is "(verb) (subject and modifiers of subject)."

134. The negation of the above sentences follows the rule shown in Section 131 on simple subjects: the negator goes in front of and is tied to the verb tense.

Examples:

Lio yetel Angel ma dzoc u meyahoob.
Ma dzoc u meyahoob Lio yetel Angel.

Le maco, le minaan u ppoc tio, ma dzoc u meyah.
Ma dzoc u meyah le maco, le minaan u ppoc tio.

Le huho, le cu cahtal ichil u xan le bukil nao, ma tu hokol.

Ma tu hokol le huho, le cu cahtal ichil u xan le bukil nao.

135. Just as the subject of an intransitive verb takes its position depending on the emphasis which the speaker wants to place on either the subject or the verb, so too is the position of an adverb or adverbial clause quite flexible, the positioning again relying on the idea the speaker wants to emphasize.

Examples:

Cu hokol zanzamal. "He comes out daily."

Zanzamal cu hokol. "Daily he comes out."

Even though a second modifying element is added, the positioning continues to be completely random.

Examples:

Cu hokol zanzamal hach hadzcabe.

Cu hokol hach hadzcabe zanzamal.

Hach hadzcabe cu hokol zanzamal.

Zanzamal cu hokol hach hadzcabe.

Zanzamal hach hadzcabe cu hokol.

Hach hadzcabe zanzamal cu hokol.

The meaning of the sentences is "Daily he/she/it comes out very early." There are three elements which make up these sentences:

cu hokol he/she/it comes out
zanzamal daily
hach hadzcabe very early (literally: very morning)

As can be seen here, all possible permutations are used, and all are perfectly possible, just as they are in English. It is our opinion though that the positioning of the verb element in the middle between the two modifying elements is most preferable, and all things being equal,

Zanzamal cu hokol hach hadzcabe.

would be the sentence most likely to be used.

136. Now, if a subject, such as le huho (that iguana) is added again all permutations are possible, but in fact some get to be rather awkward. The following sentences are the more probable ones, starting with the most probable:

Zanzamal cu hokol le huho hach hadzcabe.

Cu hokol le huho zanzamal hach hadzcabe.

Le huho cu hokol zanzamal hach hadzcabe.

Le huho cu hokol hach hadzcabe zanzamal.

Zanzamal hach hadzcabe cu hokol le huho.

Hach hadzcabe zanzamal cu hokol le huho.

137. As a sentence gets more complex, the flexibility in positioning clauses gets more limited, mainly because it becomes increasingly unclear what a clause is modifying if it is not positioned near that which it is modifying. For example, if the adjectival clause le cu cahtal ichil u xan le bukil nao (that which lives in the palm thatch of that roof) is added in order to modify le huho to the permutations which generated the above sentences, several of the above examples become no longer viable and a new order of acceptability is created.

Zanzamal cu hokol hach hadzcabe le huho, le cu cahtal ichil u xan le bukil nao.

Zanzamal cu hokol le huho, le cu cahtal ichil u xan le bukil nao, hach hadzcabe.

Le huho, le cu cahtal ichil u xan le bukil nao, cu hokol zanzamal hach hadzcabe.

Cu hokol zanzamal le huho, le cu cahtal ichil u xan le bukil nao, hach hadzcabe.

Cu hokol zanzamal hach hadzcabe le huho, le cu cahtal ichil u xan le bukil nao.

Zanzamal hach hadzcabe cu hokol le huho, le cu cahtal ichil u xan le bukil nao.

Hach hadzcabe cu hokol zanzamal le huho, le cu cahtal ichil u xan le bukil nao.

138. Now an adverbial clause, utial u haykintcuba (so that he can sun himself), is added. This new clause is most often tacked on the end of the already available permutations.

Le huho, le cu cahtal ichil u xan le bukil nao, cu hokol zanzamal hach hadzcabe utial u haykintcuba.

Cu hokol zanzamal le huho, le cu cahtal ichil u xan le bukil nao, hach hadzcabe utial u haykintcuba.

Cu hokol zanzamal hach hadzcabe le huho, le cu cahtal ichil u xan le bukil nao, utial u haykintcuba.

Cu hokol hach hadzcabe zanzamal le huho, le cu cahtal ichil u xan le bukil nao, utial u haykintcuba.

Zanzamal le huho, le cu cahtal ichil u xan le bukil nao, cu hokol hach hadzcabe utial u haykintcuba.

Zanzamal hach hadzcabe cu hokol le huho, le cu cahtal ichil u xan le bukil nao, utial u haykintcuba.

An example of a sentence using the same elements as above but with a different position for the new clause would be the following.

Le huho, le cu cahtal ichil u xan le bukil nao, zanzamal cu hokol utial u haykintcuba hach hadzcabe.

Sentences with Transitive Verbs

139. A declarative sentence built around a transitive verb must have both a subject and an object. In the simplest form both the subject and object are expressed in pronouns. In some instances the object pronoun is not actually expressed but implied, the object already having been mentioned in foregoing conversation.

Examples:

Dzoc in betic. "I have finished doing it." ("Finished I do it." The "it" is understood and supplied elsewhere in the conversation.)

Tan u pulic. "He/she/it is throwing him/her/it/them." (This is a very ambiguous sentence, and can only be cleared up by context. The object is again understood and supplied elsewhere.)

140. The negation is as follows:

Examples:

Ma dzoc in betic.

Ma tan u pulic. (also, Ma tu pulic.)

141. Normally though the transitive sentence includes an object. This object must always come after the verb, but need not be directly tied to it.

Examples:

Dzoc in betic in uotoch. "I have finished making my home."

Tan u pulic le tunichobo. "He/she/it is throwing those rocks."

If the word holac (yesterday) is added to the first sentence, then it can be seen that the object need not be directly tied to the verb:

Holac dzoc in betic in uotoch.

Dzoc in betic holac in uotoch.

Dzoc in betic in uotoch holac.

142. The position which a subject takes on the other hand is very flexible, just as was the case with intransitive verbs.

Examples:

Le maco tan u pulic le tunichobo.

Tan u pulic le maco le tunichobo.

Tan u pulic le tunichobo le maco.

There are obviously cases where a sentence can become very ambiguous. For example, if both "that man" and "those rocks" are either singular or plural, e.g.:

Tan u pulic le tunicho le maco.

Tan u pulic le maco le tunicho.

Tan u pulicoob le tunichobo le macobo.

Tan u pulicoob le macobo le tunichobo.

then it would be impossible to know from the sentence itself what is the subject and what is the object. If it is necessary to eliminate ambiguity then the subject is put in front of the verb, since under normal circumstances only the subject can precede the verb and the object never can.

Examples:

Le maco tan u pulic le tunicho.

Le macobo tan u pulicoob le tunichobo.

143. A second and frequently used option which clears up the ambiguity is to place the word tumen (because) before the causer of the action and to transform the verb into a passive verb. In this case the clause tumen (causer) must be the final clause in the sentence.

Examples:

Tan u pultaal le tunicho tumen le maco.

Tan u pultaaloob le tunichobo tumen le macobo.

In English we would also use the passive conjugation when forming a sentence in this way. We would say the above pair of phrases as follows: "The stone/stones is/are being thrown by the man/men." More on passive verbs following this discussion on transitive verbs.

144. Compound and complex subject of transitive verbs are also flexible in their positioning in relation to the verb.

Examples:

Dzoc u betcoob u yotoch Lio yetel Angel.

Dzoc u betcoob Lio yetel Angel u yotoch.

Lio yetel Angel dzoc u betcoob u yotoch.

"Lio and Angel have finished making his/her/its/their house."

Dzoc u betic u yotoch le maco, le minaan u ppoc tio.

Le maco, le minaan u ppoc tio, dzoc u betic u yotoch.

"That man, that without his hat with him, has finished making his/her/its/their house."

In these two sets of examples we have another ambiguity, namely to whom the u of u yotoch is referring. The ambiguity can be cleared up either by the context in which the conversation is taking place or that failing by specifying in the sentence for whom the house was built.

Lio yetel Angel dzoc u betcoob u yotoch Mam Goya.
Here Mam Goya is the possessor of the house.

Furthermore, when the subject follows the object u yotoch it could be misconstrued that the subject, instead of being the subject of the sentence, is the possessor of the object. If confusion must be avoided then the subject is placed elsewhere, preferably at the beginning of the sentence.

In the first set of examples with the compound subject there are three possible positions which the subject can take. In the second set of examples with the complex subject however there are only two positions which the subject can take. Apparently because of the complexity of the subject it is not possible to place it between the verb and the object.

145. As the object becomes more complex or as such things as indirect objects are introduced flexibility in positioning subject and objects becomes much more limited. The subject will usually be positioned at the beginning of the sentence, followed by the verb, then the direct object, and then finally the indirect object. An exception to the order of direct and indirect objects is when the indirect object is a personal pronoun of the type described in Section 34 or a simple indirect object such as a personal name or a simple thing. In this case the order is indirect object - direct object.

Examples:

Lio yetel Angel dzoc u betcoob ten in uotoch.
"Lio and Angel have finished making me my house."

Le x-ch̓upalo tan u bizic ti u yoch.
"That girl is taking him/her/it his/her/its food."

Le x-ch̓upalo tan u bizic Don Lio u yoch.
"That girl is taking Mr. Lio his food."

Le x-ch̓upalo tan u bizic le kekeno u yoch.
"That girl is taking the pig its food."

146. If in the third and fourth examples the indirect object is expanded to an indirect object which is preceded by a preposition then the order becomes direct object - indirect object.

Example:

Le x-cẖupalo tan u bizic u yoch ti le kekeno.
"That girl is taking its food to that pig."

Even with a sentence of this level of complexity there remains little flexibility in the positioning of the various components of the sentence. It is possible position the subject behind the verb, but that is the only change which could take place.

Tan u bizic le x-cẖupalo u yoch ti le kekeno.

147. If we add adverbs there are really only two positions which they can take; either at the beginning or the end of the sentence. Other positions are possible but not probable. First we add zanzamal (daily).

Examples:

Zanzamal le x-cẖupalo tu bizic u yoch ti le kekeno.

Zanzamal tu bizic le x-cẖupalo u yoch ti le kekeno.

Tan u bizic le x-cẖupalo u yoch ti le kekeno zanzamal.

Note that tan u gets syncopated to tu as noted in Section 37.

Now we add hach hadzcabe, very early.

Examples:

Zanzamal le x-cẖupalo tu bizic u yoch ti le kekeno hach hadzcabe.

Zanzamal hach hadzcabe le x-cẖupalo tu bizic u yoch ti le kekeno.

Zanzamal hach hadzcabe tu bizic le x-cẖupalo u yoch ti le kekeno.

Zanzamal tu bizic le x-cẖupalo u yoch ti le kekeno hach hadzcabe.

In certain instances, especially when the subject, in this case le x-cẖupalo, is to be emphasized, the following word order is possible.

Examples:

Le x-cẖupalo zanzamal tu bizic u yoch ti le kekeno hach hadzcabe.

As can be seen from the above examples, sentence structure for those sentences built around transitive verbs is much more rigid than was the case for the sentences built around intransitive verbs. This seems to be because of the existence of both the subject and the object within the sentence of the transitive verb and the resulting confusion which could arise if the structure did not exist.

Sentences with Passive Verbs

148. The normal position for the subject of a passive verb is directly following the verb tense. Under normal circumstances the subject would remain in this position.

Examples:

Hantabi in col. "My garden was eaten." (Was eaten my garden.)

Tu chucpachtaal le thulo. "That rabbit is being chased." (Is being chased that rabbit.)

149. Frequently sentences with passive verbs include the causer of the action. As was noted in Section 143 above this is done by adding a clause at the end of the sentence. The first word of this clause is tumen (because) and is followed by the causer; e.g. tumen (causer).

Examples:

Hantabi in col tumen le uacaxobo.
"My garden was eaten by those cows."

Tu chucpachtaal le thulo tumen huntul h-dzone.
"That rabbit is being chased by a hunter."

150. There are times when the subject of a passive verb does not follow the verb, but these cases happen when the passive verb is part of a subordinate clause.

Example:

Yan bin huntul chan thule, tu chucpachtaal tumen huntul h-dzone. "There was once it is said a little rabbit, who is being chased by a hunter."

151. Generally though the subject of the passive verb remains directly behind and tied to the verb. If for example the simple adverb holac (yesterday) is added to the first example of a sentence with a passive verb there are two possibilities:

Holac hantabi in col.

Hantabi in col holac.

152. If the causative clause tumen (causer) is added then the following sentences are possible:

Holac hantabi in col tumen le uaxacobo.

Hantabi in col holac tumen le uaxacobo.

Hantabi in col tumen le uaxacobo holac.

153. If however the simple adverb holac is replaced by an adverbial clause such as dzoc u man kin (some time ago) then such flexibility is no longer possible. The adverbial clause must go in front of the verb tense.

Dzoc u man kin hantabi in col.

Dzoc u man kin hantabi in col tumen le uaxacobo.

154. No matter how complex the subject of a passive verb is, it remains directly behind the verb. Adding the adjectival clause le yan pach caho (that one which is behind the town) does not change the already limited order in which the sentence can be formed.

Hantabi in col, le yan pach caho.

Holac hantabi in col, le yan pach caho.

Hantabi in col, le yan pach caho, holac.

Dzoc u man kin hantabi in col, le yan pach caho.

The addition of the causative clause would eliminate the third example just given above as an example of possible word order.

Hantabi in col, le yan pach caho, tumen le uaxacobo.

Holac hantabi in col, le yan pach caho, tumen le uaxacobo.

Dzoc u man kin hantabi in col, le yan pach caho, tumen le uacaxobo.

155. From these examples it can be seen that sentences built around passive verbs are the most structured of the three conjugations. Whether the subject of the verb or the object in the causative clause is simple, compound, or complex, the order remains the same. The only variation, as we have seen, is the positioning of the adverb / adverbial clause, and even here variation is allowed only if the adverb is simple.

INTERROGATIVE SENTENCES

156. There are two types of interrogative sentences: those which are introduced by interrogative pronouns/adverbs and those which are not introduced by these words.

Interrogative Sentences Introduced by Interrogative Pronouns or Adverbs

157. Interrogative sentences introduced by interrogative pronouns/adverbs have already been looked at in a limited way in Section 45, 46, and 47. The word order for simple interrogative sentences from the three conjugations is usually the same: (interrogative pronoun/adverb) (verb).

Baax cu betcoob? "What are they doing?" (transitive conjugation)

Baax ora hani? "When did he eat?" (intransitive conjugation)

Tuux elabi? "Where was he/she/it burnt?" (passive conjugation)

However as interrogative sentences introduced by interrogative pronouns/adverbs become more complex differences in sentence structure between the three conjugations do arise. Therefore each conjugation will be looked at individually.

Interrogative Sentences without Verbs

158. Just as there are declarative sentences which do not have verbs so too are there interrogative sentences which do not have verbs. The word order of these sentences is (interrogative pronoun/adverb) (description).

Bix a kaba? "What is your name?" (How your name?)

Bix a bel? "How are you?" (How your road?)

Bahux le ppaco? "How much are the tomatoes?"

Intransitive Interrogative Sentences

159. There are three types of intransitive interrogative sentences introduced by interrogative pronouns/adverbs:

1) those in which the interrogative pronoun is the subject.
2) those in which the interrogative pronoun is the indirect object.
3) those in which the interrogative adverb is modifying the verb.

160. If the interrogative pronoun is the subject of the sentence then the standard word order is (interrogative pronoun) (verb).

Maax mani? "Who passed by?"

Baax lubi? "What fell?"

If an indirect object is included in the sentence then the word order is (interrogative pronoun) (verb) (indirect object).

Maax mani ti le beo? "Who passed by on the road?"

Baax lubi te kobeno? "What fell in the kitchen?"

161. For the sentences in which the interrogative pronoun is an indirect object then the word order is (interrogative pronoun) (verb).

Baaxtial cu bin? "What is he/she/it going for?"

If a subject is added then the word order is (interrogative pronoun) (verb) (subject).

Baaxtial cu bin le maco? "What is that man going for?"

162. For the sentences with interrogative adverbs the word order is (interrogative adverb) (verb).

Tuux bini? "Where did he/she/it go?"

Baaxkin cu bin? "When is he/she/it going?"

If a subject is added then the word order is (interrogative adverb) (verb) (subject).

Tuux bini in uicham? "Where did my husband go?"

Baaxkin cu bin X-Tina? "When is Tina going?"

If an adverbial clause is added then the word order is usually (interrogative adverb) (verb) (subject) (adverbial clause).

Tuux bini in uicham ma zamaco? "Where did my husband go just a little while ago?"

Baaxkin cu bin X-Tina ti Ho? "When is Tina going to Mérida?"

When the adverbial clause is short, i.e. a single word, then the word order can be (interrogative adverb) (verb) (adverbial clause) (subject).

Baaxkin cu bin Ho X-Tina?

Transitive Interrogative Sentences

163. There are four types of transitive interrogative sentences introduced by interrogative pronouns/adverbs:

1) those in which the interrogative pronoun is the subject.
2) those in which the interrogative pronoun is the direct object.
3) those in which the interrogative pronoun is the indirect object.
4) those in which the interrogative adverb is modifying the verb.

164. If the interrogative pronoun is the subject of the sentence then the standard word order is (interrogative pronoun) (verb) (direct object). However it is possible that the direct object is implied rather than expressed.

Maax cu betic? "Who is doing it?"

Frequently though the direct object is expressed.

Maax cu betic le hanalo? "Who is making the food?"

Baax cu hantic le paklobo? "What is eating the plants?"

If an indirect object is included in the sentence then the word order depends on type of indirect object. For simple indirect objects such as personal pronouns the order is (interrogative pronoun) (verb) (indirect object) (direct object). For more complex indirect objects the word order is (interrogative pronoun) (verb) (direct object) (indirect object).

Maax cu betcech le hanalo? "Who is making you the food?"

Maax cu betic le hanalo utial le h-meyahobo? "Who is making the food for the workers?"

165. If the interrogative pronoun is the direct object then the word order is (interrogative pronoun) (verb).

Baax cu betcoob? "What are they doing?"

Macalmac cun u bize? "Which one is he/she/it going to take?"

If a subject is given the word order is (interrogative pronoun) (verb) (subject).

Baax cu betcoob le palobo? "What are the children doing?"

Macalmac cun u bize a uatan? "Which one is your wife going to take?"

If an indirect object is included in the sentence then the word order depends on type of indirect object. For simple indirect objects such as personal pronouns the order is (interrogative pronoun) (verb) (indirect object) (direct object). For more complex indirect objects the word order is (interrogative pronoun) (verb) (direct object) (indirect object).

Baax cu betcech le palobo? "What are the children doing to you?"

Baax cu betcoob le palobo ti le otzil peko? "What are the children doing to the poor dog?"

166. For the sentences in which the interrogative pronoun is an indirect object the word order is (interrogative pronoun) (verb) (direct object).

Baaxtial cu betic u col? "Why is he/she/it making his/her/its garden?"

Maaxtial cu pakcachtic le uaho? "For whom is he/she/it making tortillas?"

If a subject is included then there are two possibilities: (interrogative pronoun) (verb) (subject) (direct object) or (interrogative pronoun) (verb) (direct object) (subject).

Baaxtial cu betic u col le maco? "What is that man making his garden for?"

Maaxtial cu pakachtic le xunano le uaho? "For whom is that lady making those tortillas?"

167. For the sentences with interrogative adverbs the word order is (interrogative adverb) (verb) (direct object).

Baaxkin cun u dzocz in uipil? "When is he/she/it going to finish my uipil?"

Tuux cu betic u col? "Where is he/she/it making his/her/its garden?"

If a subject is included then there are two possibilities: (interrogative pronoun) (verb) (subject) (direct object) or (interrogative pronoun) (verb) (direct object) (subject).

Baaxkin cun u dzocz X-Tina in uipil? "When is Tina going to finish my uipil?"

Tuux cu betic u col le maco? "Where is that man making his garden?"

Passive Interrogative Sentences

168. There are three types of passive interrogative sentences introduced by interrogative pronouns/adverbs:

1) those in which the interrogative pronoun is the subject.
2) those in which the interrogative pronoun is the indirect object.
3) those in which the interrogative adverb is modifying the verb.

169. If the interrogative pronoun is the subject of the sentence then the standard word order is (interrogative pronoun) (verb).

Maax cimzabi? "Who was killed?"

Baax elabi? "What was burnt?"

If an indirect object is included in the sentence then the word order is (interrogative pronoun) (verb) (indirect object).

Maax cimzabi tumen le kazil maco? "Who was killed by the evil man?"

170. For the sentences in which the interrogative pronoun is an indirect object the word order is (interrogative pronoun) (verb) (subject).

Baaxtial cimzabi le maco? "Why was that man killed?"

Maaxtial betabi le chaano? "For whom was the party made?"

171. For the sentences with interrogative adverbs the word order is (interrogative adverb) (verb).

Baaxkin hantabi? "When was he/she/it eaten?"

Tuux elabi? "Where was he/she/it burnt?"

If a subject is included then the word order is: (interrogative pronoun) (verb) (subject).

Baaxkin hantabi a col? "When was your garden eaten?"

Tuux elabi le kaxo? "Where was the forest burnt?"

If an indirect object is included then the word order is: (interrogative pronoun) (verb) (subject) (indirect object).

Baaxkin hantabi a col tumen le zakobo? "When was your garden eaten by the locusts?"

Tuux elabi le kaxo tumen le lelem chaco? "Where was the forest burnt by the lightning?"

Interrogative Sentences not Introduced by Interrogative Pronouns or Adverbs

172. Interrogative sentences not introduced by interrogative pronouns/adverbs differ very little from their declarative counterparts.

Malob le hanalo. "That food is good."

Malob le hanalo? "Is that food good?"

Dzoc a betic in hanal. "You have finished making my food."

Dzoc a betic in hanal? "Have you finished making my food?"

Yan a bin meyah. "You have to go to work."

Yan a bin meyah? "Do you have to go to work?"

Hantabi u col. "His garden was eaten."

Hantabi u col? "Was his garden eaten?"

173. There are however two ways of distinguishing between a declarative and an interrogative sentence. First is by intonation, but this is often ineffective in making an interrogative sentence definitely distinguishable from a declarative sentence. The second is by inserting the interrogative particle ua in the interrogative sentence. The presence of this particle makes the sentence unequivocally an interrogative sentence.

174. In those sentences without verbs the interrogative particle goes directly behind the adjectival predicate.

Malob ua le hanalo? "Is the food good?"

175. In those sentences in which the verb has an auxiliary verb tense indicator the interrogative particle is most frequently placed between the auxiliary verb tense indicator and the verb directly in front of the pronoun.

Dzoc ua a betic in hanal? "Have you finished making my food?"

Yan ua a bin meyah? "Do you have to go to work?"

A paradigm with an auxiliary verb tense indicator and ua is as follows:

	singular	plural
1st	yan ua in bin	yan'c ua bin
2nd	yan ua a bin	yan ua a bineex
3rd	yan ua u bin	yan ua u binoob

The second and third persons singular and plural however are almost always contracted in normal speech:

	singular	plural
2nd	yan ua bin	yan ua bineex
3rd	yan ua bin	yan ua binoob

176. For those sentences in which there is no auxiliary verb tense indicator the interrogative particle ua is usually placed behind the verb:

Hantabi ua u col? "Was his garden eaten?"

Hanech ua? "Have you eaten?"

Cu hokol ua le maco? "Is the man coming out?"

IMPERATIVE AND EXCLAMATORY SENTENCES

177. Imperative and exclamatory sentences are generally structured much like the declarative sentences. In fact most of these sentences are declarative sentences with an

imperative or exclamatory intonation added. However in the chapter on verbs under the section on transitive verbs (Section 79) and the section on intransitive verbs (Section 83) it was noted that there is an imperative tense. Since the sentence structure is somewhat different with the use of this tense we will look at that structure here.

Imperative Sentences Using the Imperative Tense

178. Sentences in which the imperative tense is used is usually begun with the imperative tense verb. The simplest form of these sentences is constructed by using just the verb itself.

Transitive:

Taze!	"Bring it!"
Bize!	"Take it!"
Bete!	"Do it!"
Cẖaeex!	"Take it!" (plural)

Intransitive:

Hanen!	"Eat!"
Ualen!	"Stand up!"; "Stop!"
Xen!	"Go!"
Coten!	"Come!"

For the transitive imperative tense often an object is expressed:

Taz ten in hanal! "Bring me my food!"

Biz le palalobo! "Take the children!"

Cẖa le tunicho! "Take that stone!"

Adverbs and adverbial clauses are appended to these verbs.

Bize zebi! "Take it quickly!"

Taze beyora! "Bring it now!"

Ualen zebi! "Stand up / stop quickly!"

Xen telo! "Go there!"

Coten uaye! "Come here!"

Taz ten in hanal uaye! "Bring me my food here!"

Ualen tu tzel le coto! "Stand up next to that wall!"

Xen te pachilo! "Go back there!"

Coten utial in pactic a uich! "Come so that I can see your face!"

179. Some intransitive imperative tense verbs, xen (go) and coten (come) in particular, are used in conjunction with the first form of transitive and intransitive verbs to form complex imperative verbs. The transitive verb is usually preceded by the second person personal pronoun a but the intransitive verb is not.

Xen a cha ten in hanal! "Go and get me my food!"

Xen a ppoic ten in nok! "Go wash my clothes!"

Coteneex a uanteneex! "Come and help me!"

Xen uenel! "Go to sleep!"

Xeneex hanal! "Go and eat!"

Coten hanal! "Come and eat!"

In the colonial literature the personal pronoun a is not used in front of the transitive verb.

Xen cha ten yibnel caan uaye! "Go and bring me the placenta of heaven here!"

Xen cha ten a uex utial in uic u boc uaye! "Go and bring me here your loincloth so that I can smell its odor!"

INFLUENCES OF CONQUEST ON THE MAYAN LANUGUAGE

180. The Maya have suffered three conquests in historical times. The first conquest was that of the Toltecs under the leadership of Quetzalcoatl (Kukul Can in Mayan) in a Katun 4 Ahau (816 A.D. in colonial Mayan reckoning, or 987 A.D., Goodman-Martinez-Thompson correlation). The second was that of an unidentified Mexican group, the leaders of which were Ah Cintli Iuitl Chan, Ah Tzontecomatl, Ah Tlaxcalo, Ah Pantli Mitl, Ah Xochi Ueuetl, Ah Itz Coatl, and Ah Quaquatecatl, in a Katun 8 Ahau (1080 A.D. in colonial Mayan reckoning). The latest conquest was that of the Spaniards in 1546.

181. The Toltec and Mexican influence on the Mayan language seems to be very slight. Indeed, it may be that the conquering Toltecs and Mexicans adopted the Mayan language much as the German invaders of the Roman Empire adopted Latin. In any case, the language of the Toltecs before leaving Tula in the Mexican highlands is thought to have been a Nahuatl dialect. It is also to be presumed that the language of the Mexican group was also Nahuatl. A brief glance through a Nahuatl dictionary published in 1571 by Alonso de Molina reveals very few words shared by both languages:

Nahuatl	Mayan	English
chimali	chimal	"shield"
maceualli (vassal)	mazeual	"Indian" or "native"
huaxim	uaxim	"acacia"
huipil (blouse)	uipil	"dress"

The name for Yucatan may well come from Nahuatl. The name seems not to be Mayan in any case because most Mayan place names have recognizable meanings and Yucatan does not, although there have been various attempts to explain it as a Mayan word. The reason for supposing that Yucatan is a Nahuatl word is because of the suffix -tan. The Nahuatl suffixes -tla and -tlan both indicate "the place of", although it seems that -tla indicates more precisely "the place where there is an abundance of". Both the Maya and the Spanish were not very good about writing, and thus presumably pronouncing, Nahuatl words, especially those with the tl in them. Normally the tl is turned into a t. Thus the suffix -tlan would become -tan in Mayan.

Yuhcatla is given in Simeon's Diccionario de la Lengua Nahuatl as meaning "deserted place, solitude, vacant space". On the other hand, yuca is given in Molina's dictionary as "to be of another". Thus there seems to be at least two possibilities in Nahuatl for a word which is similar to Yucatan: Yuhcatlan or Yucatlan. Either of these two words could have been the basis for Yucatan's name. There is also the Spanish word yuca (the yucca plant called tuc in Mayan) which is derived from some Native American language, although we have not been able to trace the origins. While the yucca plant is different from the various agave plants which grow and are cultivated in Yucatan (ci is the Mayan name for the cultivated henequen plant and c̄helem is the Mayan name for the smaller and hardier wild plant) the yucca and agave plants share many visual characteristics. As a long shot it could be that the name Yucatan is derived from a name meaning "place of the yucca", but we have seen nothing in the Nahuatl dictionaries which would support this reading.

On page 63 of the Chilam Balam of Chumayel there is a line which might indicate that for the Mayan of Yucatan the word Yucatan is a foreign word: uay ti luum Yucal Peten, Yucatan tu than maya ah Itzaob lae ("here in the land Yucal Peten, Yucatan in the mayan language of the Itzas" or as Roys translates this line "here in the land Yucalpeten, Yucatan in the speech of the Maya Itza"). The word Yucal Peten can be looked at as a composite of u (collar), cal (neck), and peten (island, province, region, from the root word pet (round)). Given that yucal che, meaning "yoke", is in fact "neck wood" (u, cal,

che) one could say that yucal peten is "neck region" or "neck island" which yields "peninsula", a recognition by the Maya that their land is a peninsula. Roys maintains that Yucal Peten is a Mayan imitation of the name Yucatan, but the reverse could also be true. In the Mayan language peten is not used to the same extent that the Nahuatl language uses -tlan, but they are somewhat equivalent. In any case, we have not found in the various pieces of literature written by the Maya any explanation for the name Yucatan, so we will leave this problem inconclusively.

182. The influence of Spanish on the Mayan language has been much greater, especially in this last century. The principal reason for this strong influence seems mostly to be because of the new technology being brought into the Mayan culture via the Hispano-Mexican culture. Many of the words which come with this technology are part of the global technological vocabulary while others are from the Spanish vocabulary or from the regional Mexican vocabulary. There are also other words from these technologically advanced cultures which are also being brought into the Mayan language. Thus baseball and sandwich as well as refrigerador and television are words which are to be found in Mayan today. However even as early as 1557 when the Mani land treaty was written Maya showed the propensity to incorporate new terminology in their language. At that time Spanish terminology for various official positions and political apparatuses had already been brought into use: gobernador, juez, alcalde, regidor, audencia, provincia, etc. Also for some reason it became immediately fashionable to have Spanish first names: Fransico de Montejo Xiu, Juan Cocom, Juan Hau, Gaspar Antonio Chi, etc.

Aside from the names for the items which are new to the Maya and the use of Spanish numbers mentioned in Sections 7 and 71, the Yucatecan Mayan language has stayed in remarkably good state of preservation despite the long continuous contacts with outside cultures. This can be seen in the modern short stories given in the Anthology section of this book. It is true that there are those speakers of the Mayan language today who tend to mix in a large Spanish vocabulary when speaking Mayan, with some people using up to or more than 25% Spanish. However, except for the things mentioned above it is almost always possible to find a perfectly good and well used Mayan word for most of the Spanish words interjected into the Mayan language.

183. Spanish words used in Mayan usually suffer a tonal change as was mentioned about numbers in Section 7. Spanish words are also with some frequency mispronounced, especially those words which have in them letters which are not normally used in the Mayan language.

Spanish	Mayan	English
fiesta	piesta	"fiesta"
volquete	bolcete	"dump truck"
vidrio	bidrio	"glass"

184. Spanish verbs are turned into Mayan verbs by tacking on the following suffixes:

-tic, -tah, -mah, -te	transitive conjugation
-, -nahi, -nahaan, -nac	intransitive conjugation
-taal, -tabi, -taan, -taac	passive conjugation

Conpesar (to confess):

conpesartic, conpesartah, conpesarmah, conpesarte
conpesar, conpesarnahi, conpesarnahaan, conpesarnac
conpesartaal, conpesartabi, conpesartaan, conpesartaac

185. Spanish nouns are not altered except for pronunciation when brought into the Mayan language. However the method by which the plural of these nouns is formed is quite varied. In some instances just the Spanish plural form is used. In other instances the Mayan plural marker -oob is appended to the plural form of the Spanish noun. This is the preferred method. And finally in some instances the Spanish noun has the Mayan plural marker attached directly to it. It seems that the choice of which type of plural marker to use is subject to individual preference and not to some set of rules.

bomba	bombas, bombasoob
refrigerador	refrigeradores, refrigeradoresoob
gobernador	gobernadoresoob
piesta	piestasoob
cruz	cruzoob

GENERAL REMARKS ABOUT THE MAYAN LANGUAGE

Contractions and Syncopations

185. As was noted in Section 8, the spoken Mayan language is highly contracted. We have tried to note many of these contractions throughout this grammar. The problems arising from contractions were noted in Section 8. We cannot stress too strongly how important it is to learn all of the different modes in which contractions are used so that some of these problems can be avoided.

186. A somewhat similar problem which we have noted briefly in the chapter on the alphabet, Section 4, is that certain letters, especially l when it is the final consonant in a syllable, get lost in normal conversation. An example of this kind of problem is as follows: in the chapter on verbs it will be remembered that the second form of the transitive verb conjugation is -ah, that the general form of the intransitive verb conjugation for certain verbs is -al, and that the general form of the passive verb conjugation is often -aal. In normal conversation all of these endings sound more or less the same, namely -ah. Therefore for the verb root ppat ("to stay", "to leave"; the idea being that there is no movement) the words ppatah, ppatal, and ppataal would all sound the same in normal conversation. Thus the phrase which audibly one would hear as tin ppatah could be one of three things:

tin ppatah I left
tin ppatal I am staying
tin ppataal I am being left

Note that in the case of the transitive conjugation that tin is the time indicator particle t- plus in whereas in the other two cases tin is the contraction of tan in.

Of course it is clear from the context which one of these three conjugations is being used.

Tin ppatah in uatan. I left my wife.
Tin ppatal. I am staying
Tin ppataal tumen in uatan. I am being left by my wife.

Frequently in transcriptions of conversations by such people as Andrade and Vermont Salas all three of these tenses would be transcribed as p'ata. However in the transcriptions of stories which follow in this book we have written out the tenses as they would be said in formal speech. This is of course some help to the learner of the language. Just bear in mind that when listening to the Mayan language the speakers will not normally make the clear distinction between the three types of verbal suffixes.

One problem which we haven't noted about contractions is the dropping of the l from the demonstrative particle le. We have noted that l, especially as a final consonant, is frequently not spoken. Depending on the speaker the same is true for the l of le. There is however an occasion in which the omission of the l is much more uniform and frequent. This occurs when le follows a word which ends in -e, particularly if the -e is some kind of suffix.

Example of a sentence in formal speech:

Max cun u bete le hanalo? "Who is going to make the food?"

With the l contracted out:

Max cun u bet'e hanalo?

Another contraction we noted earlier in Sec. 4 is the dropping of the consonant k from a syllable when the k is the final consonant of that syllable. This contraction seems to take place only when the syllable is followed by another in the same word.

Examples:

colonial/formal usage	contracted usage	
ekhocẖen	ehocẖen	evening
kaknab	kanab	sea
hokzic / hokzabal	hozic / hozaal	to take out / be taken out

Consonant and Vowel Shifts

187. Another problem which was mentioned briefly in the chapter on the alphabet, Sections 4 and 5, is that there are certain letters which shift to other letters. These shifts have various reasons and are based on a wide range of factors. The factors range from regional dialectical differences to individual preferences.

For the consonants some of the more common shifts are:

n	m	
c	k	
ch	cẖ	
p	pp	
t	th	
z	tz	dz

For the vowels some of the more common shifts are:

a	o
a	u
o	u

For example, a dog like animal variously reported to be a coyote or a fox has the following names:

chamac	cẖamac

chomac	cẖomac
	cẖomoc
	cẖumac

It seems that both from the colonial sources and from modern day usage, at least in northwestern Yucatan, that cẖamac is the preferred usage. In any case one could argue that the reason that the pronunciation of this animal's name varies so widely is that it is not a common animal: neither of us has ever seen one nor do we know of anyone reporting a sighting of one. Thus its name is rarely used and maybe the variations stem from the fact that the person pronouncing the name is groping for the right one. This seems to be a general trend: those items which are not part of everyday life tend to have more variations in the way their names are pronounced than do the everyday things.

Idiomatic Expressions

188. In the Mayan language, as in any other language, there are idiomatic expressions which are particular to the language and direct translations of these expressions into another language would render either unusual or meaningless phrases. Small talk in Mayan seems to be especially prone to idiomatic expressions. Greetings in particular are rather odd to the outsider.

An example of a formal exchange, such as when a younger person meets an elderly man in passing, is as follows:

Dias, nohoch tat. Bix a bel? "Good morning, great father. How is your road? (How are you?)"

Hach toh in uol, dios botic tech. Cux tun tech? "Very straight my spirit, god pay you. (Very well, thank you.) And thus you?"

Xulul beyo, dios botic. "Always like that, god pays. (As usual, thanks)."

A more standard greeting amongst peers is as follows:

Baax ca ualic? "What do you say? (= How are you?)"

Mixbaal. Cux tech? "Nothing. (= O.K.) And you?"

Chen beya. "Just like this. (= Nothing new to report.)"

Two of the words used in the formal exchange, bel (road, path, way) and ol (spirit, heart) are the foundation of many idiomatic expressions.

For bel the following are but a few:

dzoc u bel	"finish his/her road" (= married)
lob u bel	"bad his/her road" (= evil doer)
utz u bel	"good his/her road" (= do-gooder)
kohaanil u bel	"sickness his/her road" (= sickly)
chen bel	"only road" (= common; lowly)

For ol the following are but a few:

ca ye ol	"two pointed spirit" (= undecided)
choco ol	"hot spirit" (= hot tempered)
ceel ol	"cold spirit" (= cold-blooded)
ci ol	"sweet spirit" (= contented)
dza ol	"give spirit" (= attentive)
hak ol	"surprise spirit" (= surprised)
hun pay ol	"different spirit" (= undecided)
nen ol	"mirror spirit" (= contemplate)
oc ol	"enter spirit" (= believe)
ok ol	"cry spirit" (= sad)
toh ol	"straight spirit" (= well)
ya ol	"hurt spirit" (= sad)
ziz ol	"cool spirit" (= calm)

As mentioned in Section 9 on complex words each of the words in the above expressions are treated as grammatically individual entities:

Tulacal in palaloob dzocaan u beloob. "All of my children have gotten married."

Nin caah in ziztal in uol. "I have to go and calm down."

Hun pay u yol le xibpalo. "That boy is undecided (about what to do)."

Epilogue: On The Fate Of The Mayan Language
by David Bolles

189. In the late 1800's a priest wrote that he felt that during his lifetime he would see the demise of the Mayan language in Yucatan. Fortunately for those of us who love to

see a diversity of languages and cultures that priest was wrong, and the Mayan language has survived this earlier prediction. Now a hundred years latter many people are again making the same prediction, and we ourselves are wondering if indeed we will be seeing the demise of the Yucatecan Mayan language during our generation.

There are now several factors at work which should hurry up this demise which were not present during the latter part of the last century. These factors are:

1) the invasion of the Spanish language through radio and television into the everyday lives of the people in the Mayan speaking world.

2) the absolute prohibition against the use of native languages in both the state and federal school systems.

3) the need economically by those in the Mayan speaking world to learn Spanish in order to get jobs outside the Mayan towns.

4) the constant effort by the Spanish speaking population to inform the Mayan speaking population that the Mayan language is inferior to Spanish, and in fact is only a "dialect", and a corrupt dialect at that.

Let us look at each of these factors more closely:

1) Almost every household throughout the Mayan speaking world has at the very least a radio, and many in those areas where reception is reasonable also have a television set. The main reason for the radio is to hear music, so in actual fact as long as the radio was the only source of the Spanish language invasion into the Mayan home there was not a very severe impact. With television however there seems to be a much greater impact, and one could suppose that this is due to the fact that most of television is dialogue rather than music.

In the early 1970's we made an effort with the aid of don Alfredo Barrera Vasquez to get a weekly hour long program on radio which would be oriented towards the needs of the Mayan speaking population. Our plan was to have interviews with various people throughout the Yucatecan peninsula on a variety of subjects which would be interesting to the Maya. For example, almost every weekend there is town fiesta somewhere in Yucatan, Campeche, or Quintana Roo. We planned to have interviews with the various people in charge in putting on these fiestas to get them to talk about the significance of the sacred rites which would take place and also to talk about the various secular activities. Another topic of interest in many Mayan homes is home medical remedies. We knew enough medical professionals who were proficient in Mayan so that we could put together quite a number of interviews on the wide range of medical problems which face the Maya today, from how to deal with diarrhea in infants to birth control. We even found some H-Menoob (shamans) who were quite willing to share their knowledge of herbal medicine and furthermore were willing to talk about the various agricultural and curing rites which they carried out. Other interviews which were planned were with farmers who were recognized by their peers as being successful and with agricultural agents who could provide some information about alternative ways of raising crops and animals.

Unfortunately this project ran into bureaucratic tangles despite the efforts of don Alfredo, and came to nothing. However, as mentioned in the foreword, there are at the time this is being written efforts by some government agencies such as Instituto Nacional Indiginista to work for the preservation of the Mayan language. As a result an effort is being made to get the Mayan language on the radio and television. It will be interesting to see how far this effort goes, and what effect it will have in the preservation of the language.

2) For a number of decades both the federal and the state school systems have been systematically trying to wipe out indigenous languages and culture. In Yucatan the effort went so far as to make it impossible for a Mayan girl to attend school wearing a huipil and having long hair. In order to attend school she had to crop her hair to a bob and put on "western" clothes. Since the mid 1960's the restrictions on what a girl could wear to school has let up, but the prohibition against speaking the Mayan language was and in most places still is in force.

In order to make sure that the language used in the classrooms remained Spanish the federal school system sent new teachers from one local indigenous area to that of another indigenous language. Thus two of my in-laws who became teachers in the federal system, both of whom were reasonably bilingual, were sent to the Mexican highlands, one to a Nahuatl speaking area and the other to an Otomi speaking area.

When the brother-in-law who was sent to the Nahuatl speaking area returned to Yucatan in the early 1970's to teach in a small village 6 hours walk from the nearest road I offered to give him enough of our little Mayan folktale booklets for all of his students. This he declined, saying that should the school inspector ever catch him with this material he would lose his job immediately.

It is hard to understand what the paranoia about having bilingual education is all about, although such paranoia also exists in certain regions in the U.S.A. as well. However, when one looks at such countries as Switzerland where in fact trilingual or even quadrilingual education is a part of daily reality, or at most of the Nordic countries, Germany, and Holland where bilingual education is the norm (English being the second language in those countries, and a local dialect where such exists making the people effectively trilingual), one comes to the conclusion that it is the narrow-mindedness of the dominant monolingual speakers which makes the idea of bilingual education unacceptable, and certainly not the capacity of the school children to learn multiple languages.

3) For the third point, namely the need economically by those in the Mayan speaking world to learn Spanish in order to get jobs outside the Mayan towns, there is of course little that can be done to ameliorate this need. At the turn of the century it was the upper class Yucatecans who were bilingual, and in those days dialogue between this class and the Mayan peasant class was carried on chiefly in Mayan. Since the demise of the hacienda system the upper class has become increasingly isolated from the peasant class, and as a result the children of the upper class have not had the need to learn the Mayan language. To get the members of the upper class at this time to reeducate themselves in the Mayan language would be an impossible task.

At the present time in fact the process is quit reversed. It is the peasant families which are making the effort to ensure that their children know Spanish. In some families this effort has gone to quite an extreme. The children are taught only Spanish in these families and these children are told by their parents that they know only Spanish. In many instances these children will grow up believing this, and will always say that they are incapable of speaking Mayan, even though they have heard the Mayan language used every day of their lives.

4) Since my earliest contacts with the Yucatecan culture in the early 1960's I have witnessed the constant effort by the Spanish speaking population to inform the Mayan speaking population that the Mayan language is inferior to Spanish, and that it is in fact is only a "dialect", and a corrupt dialect at that. Why the accusation that the Mayan language is only a dialect has such an impact on the minds of the opinion makers in the Mayan community is something which has always mystified me. In any case, by the mid 1960's the shame of speaking Mayan had grown to such an extent that it was hard to find people in the market place in Mérida who would own up to being speakers of the Mayan language, even though from these people's dress and habits it was obvious that they were speakers of the language.

An area in which Spanish is almost always preferred to Mayan is in community functions, even in those towns in which the inhabitants are almost all Mayan speakers. These community functions include such things as fiestas, religious gatherings, and political rallies. From time to time I have made inquiries as to why Spanish was being used on these occasions, especially in those towns which are overwhelmingly inhabited by Mayan speakers, but I have never been given a clear answer other than that since Mayan is only a "dialect" it would not be the proper language to use in such occasions.

Fortunately the pressure to disown the Mayan language has lightened up over the last couple of decades and as a result the use of the Mayan language in the Mérida market place and even at an occasional political rally or fiesta is now more openly heard.

The fact is of course that none of these factors need to remain as the cause of the demise of the Mayan language. However, it would take on the part of the dominant Spanish speaking population a major change of attitude towards the Mayan speaking population and their language to eliminate these factors, and the chance of such a change taking place is close to inconceivable, given the total destain and disrespect which the Spanish speaking population holds for the Mayan speaking population. For the members of the Mayan speaking population as well, there needs to be a change in attitude towards their language, albeit that that attitude was engendered in them mainly by the Spanish speaking population. The Maya need to regain a sense of pride in their language and way of life which has been lost over the last half century. It would seem though that for the moment at least, the initiation for such a resurgence of pride would have to come from leaders in the dominant Spanish culture, or even perhaps the more dominant Western culture. Demands should be made that the Mayan language become an acceptable means of communication on radio and television and in community functions, and that it be given its fair share of instructional time in community schools. It seems to us that there is still a large enough base of Mayan speakers in the Yucatecan peninsula so that if the Maya could regain a sense of pride and identity to the point

where their language becomes acceptable again in community functions that the language would then be able to sustain itself despite the pressures put upon it from the outside world.

AN ANTHOLOGY OF MAYAN LITERATURE

The following reading material is a survey of Mayan literature. The survey starts with a hieroglyphic text which is included to show the reader the type literature common amongst the educated Maya before the coming of the Spaniards. Next the survey looks at the earliest known piece of Mayan literature in Latin script (the 1557 Mani land treaty) and from there continues with various types of literature through the centuries to the present. The pieces in this anthology are as follows:

Date	Selection
1400's	Dresden Codex, Pages 29c - 31c
1557	Introductory Remarks to the "Mani Land Treaty of 1557"
1593	Prophecy for the year 13 Kan from the "Cuceb"
1590's	Prophecy by Chilam Balam
1623	Introduction and a Selection of Riddles from "Zuyua Than yetel Naat"
1600's	Two pieces from "Los Cantares de Dzitbalche"
1700's	A Chant from "Ritual of the Bacabs"
1700's	Cures for snake bites from medical recipes
1700's	Blood letting sites on the human body
1850	Introductory Remarks from the "Proclamation of Juan de la Cruz"
1871	An Autobiographical Note by Jose Sabino Uc
1920's	A Garden Ceremony from the town of Chan Kom
1964/75	Two "Santiguars" (Curing Ceremonies)
1964/74	Two Bee Ceremonies by Don Felipe Paz
1930's through the Present	Modern Stories recorded by Manuel J. Andrade Modern Stories and Songs from our booklet "Tzicbaltabi ti in Mama uch caachi" and other sources.

Each of these selections is preceded by an introductory note which provides more specific information about that selection. Also, should the translation which accompanies the selection be based on comparisons with other existing translations an explanation of who the authors of the other translations are and what is similar or different between the other translations and the one offered in this book is given.

In making the translations of the material in this anthology every effort was made to translate the selections word by word where that was possible. The intent has been to give the reader a feeling for how the language functions and it was felt that by adhering to what is written in Mayan as much as possible when making the translations that some of this feeling would come through. However of equal importance is making understandable translations. Where word by word translations were not possible because of word sequence or verbal forms, at least every word, expressed or implied, was included in the translated passages. At the very least, phrasing and punctuation are kept exactly the same as they appear in the original Mayan. This was done to facilitate cross-referencing between the translations and the originals.

The reader will be surprised, and perhaps confused, by the inconsistency in the use of verb tenses. This problem was noted in Section 75 in the chapter on Verbs. It seems safe to say, as was noted in that section, that a verb takes on its true tense not only with the aid of the form in which it appears, but also by the context in which it appears. In the following translations however, the verbs were most generally translated on form alone. This was done with the hope that in this way the reader would get some feeling for the workings of the Mayan language.

This approach was also applied to idiomatic expressions, again with the thought that this method will help the reader to get the feeling of the language. Hopefully by translating the way we have the translations are not rendered too unintelligible.

The orthography for all of these selections has been standardized to the orthography presented in this grammar. The reader interested in the original orthography for any one of these selections is referred to the source from which that selection is derived which is given in the introductory remarks to each selection.

Dresden Codex, Pages 29c - 31c and The Book of Chilam Balam of Chumayel

In reading through the various Yucatecan Mayan colonial books, in particular those called the "Books of Chilam Balam", one finds such phrases as "lay bin u hokzah tu uooh anahte bin" (thus it was said that he took it (that is, the passage in which this line appears) out of the hieroglyphs of the book) (Bolles 1983, line C435), "tin hokzah ti uooh" (I took this out of the hieroglyphs) (Bolles 1983, line C560), and "ca ix u xocahoob tu uoohil" (and thus they read it in the hieroglyphs) (Bolles 1983, line J431). It would thus seem to be a reasonable assumption that the person or persons who originally wrote the Yucatecan Mayan colonial texts from which the various "Books of Chilam Balam" were formed were able to read hieroglyphs and in fact were often transcribing hieroglyphic texts when writing down the material in Latin script.

Some researchers have made contributions with this assumption in mind. Maria Cristina Alvarez, in her 1974 monograph "Textos Coloniales del Libro de Chilam Balam de Chumayel y Textos Glificos del Codice de Dresde", wrote about the relationship between pages 30c-31c of the Dresden Codex and the opening passages from the first page of the Book of Chilam Balam of Chumayel. The material from the Chumayel is divided into two parts, called here rituals.

Ritual 1 (Bolles 1983, lines H001-H006) gives the names of the founders of the Canul, Cauich, Noh, and Pucte linages. From the folio numbering it is clear that the first folio of the Chumayel is missing. Since it seems evident that this ritual was already begun on the now missing folio, the founder's name for the Canul linage is actually not given but has been lost with the loss of the first folio. Note that there is a difference of opinion between Alvarez and myself on how the actual phrasing should be. Generally a phrase such as "u chun u uinicil" (the beginning of the people (i.e. linage)) should be preceded by a subject just as it is followed by an object as shown by Alvarez. I have therefore shown subjects for these phrases as allowed for by the original text, and go on the assumption that the subject for the first phrase has been lost with the missing folio 1.

Ritual 2 (Bolles 1983, lines H008-H039) lists the attributes of "ah muzen cab" (a deity of the bees) in his four aspects, each one with its world direction and corresponding world direction color. In editing this ritual I have made the assumption that each article mentioned (i.e. "che", "iz", "ulum", etc.) should be mentioned in each paragraph for a world direction.

Maria Cristina Alvarez (1974) believes Rituals 1 and 2 to be related to Codex Dresden, pages 30c-31c. In fact, as can be seen from the accompanying comparison of Ritual 2 with pages 29c-31c of the Codex Dresden, if Alvarez's assertion is correct there seems reason to think that Dresden 29c should be the beginning point for this comparison since that is where the ritual-almanac using glyphs T 15.667:47 and T 1.667:130 begins. It is in the glyph group starting on Dresden 29c that the world directions are given, and these are certainly an integral part of the Latin script ritual.

Alvarez relates Ritual 1 to Dresden 30c-31c mainly because of the use of the phrase "u chun", found in lines H001, H003, H004, and H005 in the phrase "u chun u uinicil". While "chun" does mean trunk or base of a plant ("u chun che", "the trunk of a tree") thereby allowing Alvarez to equate Ritual 1 with the picture accompanying Dresden 30c-31c which shows four Chacs each seated on the trunk of a tree, the word "chun" as used in the phrase "u chun u uinicil" most certainly means "the beginning of" or "the first of", the whole phrase being, as Roys translates it (1933/1967), "the first of the men of (family name)". Of course, because of the fact that there are two or more meanings for many words in the Yucatecan Mayan language puns can be often employed and the use of one "chun" in a picture when in fact the other "chun" is meant might be an example of such a pun.

DRESDEN CODEX, PAGES 29c - 31c
AND
THE BOOK OF CHILAM BALAM OF CHUMAYEL

Text from page 1 of the Chumayel:

--- --- u chun u uinicil Ah Canule.
Ix zac uaxim, ix culun chacah yix mehen pazel, ek u pazel.
Yaxum u chun u uinicil Ah Cauiche.
Yahau Ah Nohol u chun u uinicil Ah Noh.
Kan tacay u kaba u chun u uinicil Ah Pucte.

("--- --- is the progenitor of the Ah Canul linage.
White acacia, drum gumbolimbo tree is the little hut, black hut.
The Cotinga amabilis bird is the progenitor of the Ah Cauich linage.
The king of the southerners is the progenitor of the Ah Noh.
Yellow large billed tyrant is the name of the progenitor of the Ah Puc linage.")

Pages 30c-31c which shows four Chacoob sitting on tree trunks, chun in Mayan. Perhaps the phrase u chun u uinicil is derived from this scene.

(Click on image to enlarge.)

There is an intermediate sentence between the above lines and those shown on the following pages. It reads:

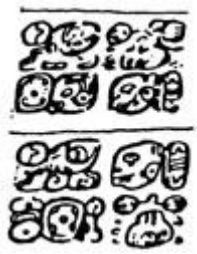
Bolonppel yoc ha u canaanmaob, bolonppel uitz u canaanmaob.
("They guard the nine rivers, they guard the nine hills.")

(The place name Bolonppel uitz may refer to Salinas de los Nueve Cerros on the Chixoy River in the Peten of Guatemala.)

DRESDEN CODEX, PAGES 29c - 31c
AND
THE BOOK OF CHILAM BALAM OF CHUMAYEL
(Click on images to enlarge.)

	Transliteration of Glyphs in Dresden		Edited version of Chumayel Text	Translation
	u dzulbaloob	lakinil	chac tok tun u tunil ti lakin	red flint is the stone of the east

			chac imix yaxche u dzulbal	red ceiba is the arbor of
	chac xib	ah chac	ah chac muzen cabe	Red Muzen Cab
			chacal pucte u cheob	red bullet trees are his trees
			ix chac yak yiziloob	red vines are his camotes
	u dzulbal	ah chac	ix chac ak yibiloob	red vines are his lima beans
			chac ix kan dzulen yulumoob	red parrots are his turkeys
	chac imix che	ti lakinil	ix chac oppool yiximoob	red toasted corn is his corn
	u dzulbaloob	xaman	zac tok tun u tunil ti xaman	white flint is the stone of the north
			zac imix yaxche u dzulbal	white ceiba is the arbor of
	zac xib	ah chac	ah zac muzen cabe	White Muzen Cab
			zacal pucte u cheob	white bullet trees are his trees
			ix zac pucte yiziloob	white bullet trees are his camotes
	u dzulbal	ah chac	zac ib yibiloob	white lima beans are his beans
			ix zac tan ulum yulumoob	white breasted turkeys are his turkeys
	zac tun	xaman	zac ixim yiximoob	white corn is his corn
	u dzulbaloob	chikinil	ek tok tun u tunil ti chikin	black flint is the stone of the west
			ek imix yaxche u dzulbal	black ceiba is the arbor of
	ek xib	ah chac	ah ek muzen cabe	Black Muzen Cab
			ekel pucte u cheob	black bullet trees are his trees

			ix ek chuch iz yiziloob	black tipped camotes are his camotes
	u dzulbal	ah chac	ek ib yibiloob,	black lima beans are his lima beans,
			ix ek buul u buul	black beans are his beans
			ix ek ucum yulumoob	black pigeons are his turkeys
	ek che	chikinil	ix ek hub yiximiloob,	black speckled corn is his corn
			ek akab chan u naloob	black dark little corn is his corn
	u dzulbaloob	nohol	kan tok tun u tunil ti nohol	yellow flint is the stone of the south
			kan imix yaxche u dzulbaloob	yellow ceibas are the arbors of
	kan xib	ah chac	ah kan muzen cabe	Yellow Muzen Cab
			kanal pucte u cheob	yellow bullet trees are his trees
			ix kan pucte yiziloob	yellow bullet trees are his camotes
	u dzulbaloob	ah chac	ix kan pach buul u buuloob	yellow backed beans are his beans
			ix kan pucte ucum yulumoob	yellow bullet tree pigeons are his turkeys
	ti kan che	nohol	ix kankan nal u naloob	yellow corn is his corn

The Mani Land Treaty of 1557

The Mani land treaty is ranked as the earliest piece of Mayan literature written by Maya in the Latin script. In 1557 various Mayan lords gathered in Mani at the summons of governor Don Francisco de Montejo Xiu to agree on the boundary of lands under the governorship of the lords of Mani.

The document is a long one and so only the introductory remarks are given here to give the reader a look at the style in which the Mayan language was written at the time.

Frauke Johanna Riese has done a very able job in assembling the various parallel texts which are the sources for this document and offering a translation of the reconstructed document. The reader interested in this document should see her work "Indianische Landrechte in Yucatan um die Mitte des 16. Jahrhunderts".

THE ACCOUNT OF THE DISTRIBUTION OF THE FORESTS MANI 1557

In the town of Mani on the 15th day of August in the year of 1557.

The account of the distribution of the forest by the nobles and the head chief Don Francisco de Montejo Xiu, governor here in the big town of Mani, with the rest of the governors who are written below.

They had gathered to counsel with the head chief and scribe Don Francisco de Montejo Xiu, governor here in the town, with the subjects of Tutul Xiu and the nobles Don Francisco Che, governor of Ticul, Don Francisco Pacab, governor of Oxkutxcab, Don Diego Uz, governor of Tikax, Don Alonso Pacab, governor of Dzaan and Mona, and Don Juan Che, governor of Mama, Don Alonso Xiu, governor of Tikit, and the rest of the governors who are the subjects of Mani and its patriarchs.

They gathered together so that they could counsel on the agreement of where they should place the corners, where they should place the crosses of the boundaries of the forest of the fields of each of the villages of the subjects.

For this reason the boundaries of the lands of the Canul and the Acanceh and the Coh and the Cuzuma and the Zotuta and the subjects of the Cacal and the Hunacti, Peto, Calotmul, and Tzuccacab have been set down.

After they had thought about it they declared that it is necessary that the chiefs

U KAHLAY THOXIC U KAAX MANI 1557

Tu cahal Mani tu holhunpiz u kinil u Agosto ichil yaabil de mil quinientos y cinquenta y siete años.

U kahlay thoxic u kaax tumenoob al mehenoob yetel halach uinic Don Francisco de Montejo Xiu, gobernador uay ti noh cah Mani lae, yetel ix u chayanil gobernadoresoob bay yanil u dzibal lae.

U hunmolcinahubaob ti multumut icnal halach uinic yetel escribano Don Francisco de Montejo Xiu, gobernador uay ti cah lae, yetel tu cuchcabal Tutul Xiu yetel al mehenoob Don Francisco Che, gobernador Ticul, Don Francisco Pacab, gobernador Oxkutzcab, Don Diego Uz, gobernador Tikax, Don Alonso Pacab, gobernador Dzaan yetel Mona, yetel Don Juan Che, gobernador Mama, Don Alonso Xiu, gobernador Tikit, yeteloob ix u chayanoob gobernadoresoob yanoob tu cuchcabal Manie yetel u chunthanoob.

Ti hunmoloob ca u multumtahoob yanil unah tu thanoob u xoticoob yetel u dzaicoob u xukiloob u dzaicoob u cruzil u xul u hol u kaaxil u coloob u cahaloob u cuchteeloob hunhuntzuciloob.

Lay tun u chun u chicilbezicoob u xul u luumoob Ah Canuloob yetel Ah Acancehoob yetel Ah Cohoob yetel Ah Cuzumaob yetel Ah Zututaob yetel u cuchcabal Ah Cacaloob yetel Ah Hunactiob, Petu, Calotmul, Tzuccacab.

Dzocaan tun u tumticoob ca yalahoob yanil unah u yemzicoob u batabil cahal

of each of the town of the governors should gather here in the town. After they arrived here in the middle of the town of Mani it was arranged that the leaders be taken around two by two so that they could see the boundaries of the forest and the land.

gobernadoresoob taloob ti hunhuntzuc ti cahe. Ca tacoob uay chumuc cah Manie lae ca utzac u cħaicoob cacatul u chunthanoob tu pachoob ca utzac u yilicoob u xotol u chi kaax, u chi luum lae.

The Cuceb
Prognostication for 13 KAN

The word "Cuceb" means "that which revolves" from "cuc" (turn, revolve) and"-eb", an instrumental affix. Both the word "cuc" and the word "cuceb" are also applied to the animal "squirrel".

In the colonial texts the word "Cuceb" is also applied to a series of year prognostications. This series as it comes to us is probably incomplete since there are only 21 year prognostications in the two copies available to us instead of 52 years. There is 22nd year in this series, 8 muluc, but this 22nd year is not a prognostication, but rather is a statement by Ah Kauil Cħel that he, along with Ah Na Puc Tun and Ah Xupan Nauat, is responsible for "taking this out of the hieroglyphs". (For further comment on these three men see the introduction to the next selection.) Fifty-two years would make a complete cycle of "U Bubukil Haaboob" (the 52 year cycle of the Mayan calendar which is the result of the combination of the 13 numbered days with the 4 year bearer days) and would be more in keeping with the name "Cuceb" and the nature of most of the other prognosticatory material presented by the colonial sources.

The prognostication for the year 13 Kan, the first prognostication of the "Cuceb", is a typical example of this prognosticatory material. The language in it is not only very similar to the language of the rest of the prognostications of the "Cuceb", but also to the language of the other important cycle of prognostications, that of the "U Uudz Katunoob" (the 24 year Katun cycle), as well as other prophetic material in the colonial sources. It is tempting to think that some one person such as Ah Kauil Cħel is responsible for this prophetic material. On the other hand it might well be that this uniformity of style is the result of a scholastic system which seems to have been based on rote learning. In any case, the prognostication for the year 13 Kan contains several stock phrases which are to be found throughout the prophetic colonial material and is, as mentioned, a good example of this literature.

For the reader interested in the "Cuceb", Ralph Roys in his article "The prophecies for the Maya tuns or years in the Books of Chilam Balam of Tizimin and Mani" has done an excellent job of bringing this material together and in translating it. The reader will notice that there are some differences between his translation and the one offered here. That is mainly because there have been some advances in our understanding of certain particulars in the last decades.

CUCEB	CUCEB
13 Kan	Oxlahun Kan
13 Kan on the first of Pop the idol of the katun	Oxlahun Kan tu Hunte Pop cħab u lac katun
to 5 Ahau is taken in the year 1593.	ti Ho Ahau haab 1593 cuchi.
In the 15th of Zec it is titled.	Tu Holahun Zec yal kaba.
Here is the burden which is said to come.	Heklay u cuch licil u talel ualic lae.
Thus will be the days which will be bred by the katun.	He uil tu kinil hi u cħabal katun lae.
Mayapan is the aspect of the change of the katun.	Mayapan u uich u kex katun.
At this time the sustenance of the quetzal bird,	Tu kinil u yemel yaal kuk,
the sustenance of the green bird will descend.	yaal yaxum.
At this time the children of women,	Tu kinil uil chibil al,
the children of men will be bitten.	chibil mehen.
At this time there is three piles of skulls.	Tu kinil yan ox multun tzek.
Vigil at dawn, vision at dawn.	Pail akab ppix ich, pail akab cħamil.
The wall will be thrice thrown down.	Ox hublah cot.
The trunk of the ceiba tree will be thrice stamped.	Ox dzalab u nak yaxche.
At this time the water will dry up.	Tu kinil uil yan zappal hail.
At this time there will be rabbit sky rain god	Tu kinil yan thul caan chacil
standing in the water hole,	uaan ti dzadz,
standing in the last of the water in the middle.	uaan tu xul ix tan beil ha.
Sorrow will be written in the heart of the plumeria flower	Okom yol ix dzibaan tan yol nicte
at the time, during that katun it seems.	tu kinil uil tu katunil uale.
Thus will come another prophecy over the beholder,	Ti tali u yanal than yokol Ah Chaante,
Kinich Chaante, when it will be born it seems in heaven.	Kinich Chaante, ca zihi ual tu caanile.

Thus it will happen in 13 Kan,	Lay bin utzac Oxlahun Kan lae,
which falls in the years 1593 and 1594.	tu haabil 1593 yetel 1594 u lubul lae.

The Prophecy of Chilam Balam

In the body of literature written early in the colonial period by the Maya there is a collection of prophecies called "U Tzol Than Ah Kinoob" (the interpretation (of visions) of the priests). This collection contains the prophecy by the priest Chilam Balam about the coming of foreigners bringing with them a new religion as well as prophecies by other priests. This is the portion of colonial Yucatecan Mayan literature which has received the most attention by outsiders to the Mayan culture since these prophecies became known by the Spanish friars. A portion of these prophecies was published by Lizana in 1633. Since the prophecy by Chilam Balam is the most important of these prophecies, it is from this prophet that the whole body of native Yucatecan Mayan literature dealing with Mayan religion has received its name, namely "The Books of Chilam Balam".

There are five sources for this collection of prophecies: The Book of Chilam Balam of Chumayel, Lizana, Codex Perez (Mani), Codex Perez (Oxkutzcab), and The Book of Chilam Balam of Tizimin. With the exception of the introductory remarks found only in the Chumayel, the only complete and continuous source for this collection of prophecies is to be found on pages 65-75 of the Codex Perez (Mani). The Tizimin would also be a complete source were it not for the fact that its folio 9 has been lost.

It is difficult to give a date as to when these prophecies might have been written. In the Cuceb the writer of that material, Ah Kauil Ch̄el, says that he went on a journey with Ah Na Puc Tun and Ah Xupan Nauat to Bacalar, Chetumal, and other places in that vicinity in the year 8 Muluc (probably 1510-1511). He states further that he finished writing down the Cuceb material in hieroglyphs with Ah Na Puc Tun on 11 Chuen, 18 Zac, which fell on the 15th of February, 1544. These three men are three of the six priest which have their prophecies given in "U Tzolan Than Ah Kinoob". The other three are Ah Natzin Yuban Chan, Ah Na Puc Tun, and of course Ah Kin Chilam Balam. It seems possible that in their journey to the east that the three Uxmal priests might have visited Chilam Balam in his house at Hol Ha (port) Ecab. This would be especially true if the three Uxmal priests traveled by boat along the coast of Yucatan. They would have had to pass Ecab on their journey to and from Chetumal.

There is an introductory remark in "U Tzol Than Ah Kinoob" of how these six priests gathered at Chilam Balam's house and how they heard a voice speaking over his house. To hear the voice Chilam Balam lay face down in his house in a trance. "Chilam" means "lying down", "reclining", and the text says, "He is called Chilam (reclining) because he lays face down." The core of the prophecy which was heard was "yumyah u netzil uit kuk yetel yaxum" (The quetzal and the green bird preened its disheveled tail.). It seems that the interpretations of the prophecy given by each of the six priests is somehow based on this cryptic message.

It should be mentioned that much of the prognosticatory material in the Books of Chilam Balam shows a certain uniformity in writing style (grammar, vocabulary, phraseology, etc.). While it is tempting to ascribe this uniformity to the work of a single person, this uniformity could also be the result of an educational system in which much of the learning was done by rote.

THE PROPHECY OF THE PRIEST CHILAM BALAM	U THAN AH KIN CHILAM BALAM
6: The prophecy of Chilam Balam, the priest to the chanter of Cabal Ch̓een Mani	6; U than Chilam Balam, ah kin ti Ix Kayum Cabal Ch̓een Mani
On 13 Ahau the katun will end	Oxlahun Ahau u hidzil uil katun
in the time of the Itza, in the time of Tancah, lord,	ualac uil Itza, ualac uil Tancahe, yume,
the sign of one and only god on high.	u chicul Hunab Ku caanal.
The cross shall return. It shall be shown in the towns.	Ulom uaom che. Etzahom ti cahe.
Light (enlightenment) shall happen in the world, lord.	Uchebal u zazhal yokol cabe, yume.
Quarreling returns, jealousy returns	Dzuni moctamba, dzuni zauinal
when the bearers of the sign of god shall come.	ca talom ti pul chicul ku.
Then there shall be priests, lord.	Uchmal ah kin uinice, yume.
One shout away, one league away they come.	Hun auat, hun lub u tal.
You see the prognostication which appears with the cross.	A uiliceex mute u tippil yetel uaom che.
It shall dawn in the north, in the west.	Ahom cab hun xaman, hun chikin.
Itzam Na Kauil shall awaken.	Ahom Itzam Na Kauil.
Our lord is coming, men of the Itza.	Talel u caah c' yum ah Itza.
Our older brother is coming, men of Tantun.	Talel u caah c' zucun Tantune.
Receive your guests, the breaded ones, the ones from the	Kam a uulaob, ah mexoob, ah likin caboob,
eastern lands, the bearers of the sign of god, lord.	ah puloob tu chicul kue yume.
Will the word of god which comes amongst us be good?	Utz ka u than ku cu talel c' icnale.

The day is coming when we will live.	Talel u caah u kin c' cuxtale.
Do not get lost here on earth, lord.	Ma a zatic uay yokol cabe, yume.
You one and only god created us.	Tech Hunab Ku ch̓ab ti coon.
Will the word of god be good, lord,	Utz tun ua u than ku yume,
the guardian of our souls?	yah canul c' pixan?
Whoever is going to receive the true belief in heaven is going	Hemac bin kamic hach ocaan ti yole ti caan
with him, but there is the beginning of the two-day men.	u bin tu pach, heuac u chun ca kin uinicil.
Then the sign should be set up on high.	Ca uacunto u chicul caanal.
Then should our vision be set there.	Ca uacunto c' pacte hele.
Then the cross should be set up on high.	Ca uacunto u uaom che.
Misery of the change comes forth today,	Numtetah u kexac hokol helele,
the change of the bark of the ceiba (first tree) of the world.	u hel tu pach u yaxcheil cab.
It shall be shown today to the world.	Etzahom helel ti balcahe.
Thus is the sign of the one and only lord on high.	Lay u chicul Hunab Ku caanal.
Thus shall you worship Itza.	Lay a kulteex Ah Itzaexe.
Then you shall worship today the sign of the godly god on high.	Ca a kulte hele u chicul kulil ku caanale.
Then you shall worship thus to the true belief.	Ca a kulte to tu hahil oc olal.
Then you shall worship thus our true god.	Ca a kulte to c' hahal kue.
Believe in the word of the one and only god.	Ocez ta uol tu than Hunab Ku.
Your commandment came from heaven.	Tali ti caan a uah thanule.
Console yourselves Itza.	Cuxcint a uol Ah Itzaexe.
Dawn shall come to them.	Ahom uil cab tiob.
They believe during the next katun it seems.	Oczicoob ti yol ichil u yanal katun uale.
My word shall augment itself. I Chilam Balam, I have	Yaabtuba in than cen Chilam Balam.
interpreted the word of the true god	Ca tin tzolah u than hahal ku tuzinile yokol

everywhere here on earth,	cabe.
because I go everywhere in the world.	Licil in binel hunac tzuc ti cab.
The word of the true god, lord of heaven and earth,	U than hahal ku, yumil caan yetel luum.
in the ninth year of One Ahau Katun it seems.	Tu bolonpiz haabil Ah Hun Ahau Katun uale.
Will the word from heaven be very good lord?	Hach utz ka u than ti caan yume?
We cry the rule, we cry our souls true god.	C' okol yahaulil, c' okol ix c' pixan hahal ku.
But thus returns lord the three children of lice,	Heuac ti ulez lae yume ox alam ukil,
the younger sisters of the natives.	ix cuch luum idzinil.
Be alert! Dead is their heart towards the flower also	Dzaman yol! Cimen ix u puczikal tu nicteob xan
those who back talk, the captain of the fighters.	ah uaua tulupoob, ah uatan zinaob.
Nacxit Xuchit is the plumeria of the others,	Nacxit Xuchit tu nicte u lakoob,
the two day rulers.	ca kin yahauliloob.
They will be rabid on their daises,	Coilac te tu dzamoob,
they will be rabid in their plumeria flowers,	coilac te tu nicteob,
two day men they say.	ca kin uinicil cu thanoob.
Two day their chair, their cups, their hats,	Ca kin u xecoob, u luchoob, u ppocoob,
the rabid day, the rabid night, the hobgoblins of the world.	u coil kin, u coil akab, u maxiloob yokol cab.
They twist their necks, they close their eyes,	Kuy u cal, mudz u uich,
they spit out on the rulers of the world lord.	pudz u chi ti yahaulil caboob yume.
Then it comes that there is no truth in the words	He cu talel minaan hah tu thanoob
of the lords of the towns.	u dzuliloob cah.
They shall say very mysterious things,	Bin yaloob hach talaniloob,
the children of the men of Seven Deserted	u mehen Uuc Tocoy Naob,

Houses,	
the children of the women of Seven Deserted Houses lord.	yaloob Uuc Tocoy Naob yume.
Who will be the prophet?	Mac to ah bobat?
Who will be the priest who will correctly speak	Mac to ah kin bin tohol cantic
the words of the hieroglyphs thus?	u than uooh lae?

Zuyua Than yetel Naat

"Zuyua Than yetel Naat" (The Language and Understanding of Zuyua) contains two lists of questions and their answers which town officials were expected to know to show that they rightfully held their positions. The first list comes from two sources: the Books of Chilam Balam of Chumayel and of Tusik. This list is broken down into three subsections. The second list comes from the Chumayel only. Since both these lists are quite long only representative samples from each list are given here. From first list the introductory comments, the first three riddles from subsection 1, and riddle 3:18 are given. From the second list riddles 24, 25, 40, 41, 42, and 43 are given.

In the introductory remarks of the first list which are given here is the statement that the interrogation of the town officials with the material from the first list occurred on September 4, 1628, which according to another place in the text is three years before the end of the 3rd Ahau Katun. This correlation between the Mayan and Christian calendars is in keeping with the calendar correlations generally presented throughout the Yucatecan Mayan colonial manuscripts.

Later in this anthology in the selections of modern material there is a collection of modern riddles. While none of these modern riddle are exactly the same as the riddle given in "Zuyua Than yetel Naat", there is a similarity in style and flavor. While the main purpose of modern riddles is mainly just to pass the time, their use becomes especially noticeable at group gathering occasions such as funerals, weddings, lunches for fiesta guild members, and other such formal to semi-formal occasions.

THE LANGUAGE AND UNDERSTANDING OF ZUYUA	ZUYUA THAN YETEL NAAT
The language and understanding of Zuyua	Zuyua Than yetel Naat
for our lord the military governor.	utial c' yum gobernador mariscal.
Here on the fourth day of the month of September	Helelae tu canppel kin yuil Septiembre,
in the year 1628,	tu haabil 1628,

the unusual Mayan language was composed	lic yutzcintah u yanal maya than
so that it appeared written in the heaven	lay chicbezahaanil caanal
known to the men whoever will see it	yoheltoob uinicoob himac yan u uilal
in the written book of the Language and Understanding of Zuyua.	ti u huunil dzibaanil u Zuyua Than yetel Naat.
It will be understood by the chiefs of the towns	Bin u naatabal tumen u batabil cahoob
and the head chiefs,	yetel halach uinicoob
passed on to the mayors and aldermen.	manahantacoob ti alcaldesil yetel regidoresil.
Thus it happened that he came to live in Tzuc Uaxim	Lay uchic u cahtal ti Tzuc Uaxim lae
which is to the east of Mérida.	tu lakin Ichcaanziho.
There is the land where his orchard and private land was built,	Ti yan u luum uchic u yantal u pakali yetel u solar,
where he came to live.	uchic u cahtal lae.
The day will come he shall finish also.	Bin ix kuchuc tu kin u holol u bel xan.
The word of the head chief comes, his word is vigorous.	Talel u than u halach uinicil, chac u than.
Then will arrive his great cape also.	Ca bin uluc chac ix u buc xan.
Here is the Language of Zuyua.	Helelac tu Zuyua Than.
Thus will be the word,	Lay bin u than,
thus will be the interrogation of the head chiefs of the towns.	lay bin u kat u halach uinicil cah lae.
Then will arrive the day of the end of the word	Ca bin u kuchuc tu kin u dzocol u than
of Three Ahau Katun.	ah Ox Ahau Katun lae.
Then will be seated the other katun, One Ahau Katun.	Ca bin culac u yanal katun, Hun Ahau Katun.
Thus therefore will happen in the other katun.	Lay tun bin yanac ichil u yanal katun lae.
Thus it is said.	Bay alanil lae.
He is the katun today, Three Ahau Katun.	He ix katun helelae, Ox Ahau Katun.
There are three years to go	Oxppel haab u binel

so that its reign will be taken away.	ca lukuc tu tepal.
The time has arrived for the end of its rule and its reign.	Dzoc ix u kuchul u kinil u dzocol yahaulil yetel u tepal.
Anyway; it happens that the other katun, One Ahau Katun,	Halilibe; manahan ix u yanal katun, Hun ahau Katun lae,
is seated in the house of Three Ahau Katun.	culaan ichil yotoch ah Ox Ahau Katun lae.
Hallelujah, it is being given a feast by Three Ahau Katun.	Yulate, tan u dzabal u chaan tumenel ah Ox Ahau Katun lae.
Shame they say will be hidden in the town.	Zubultzil bin bin baloob tu cahaloob.
The examination which comes in the katun ends today.	Kat naat cu talel ichil u katunil licil u dzocol helelae.
The time has arrived for the chiefs of the towns	Ti kuchul tu kinil u katabal u naatoob u batabil cahoob
to be asked about their knowledge,	ua yoheloob
if they know how the ruling men came,	uchic u taleloob u uiniciloob yahauliloob,
whether or not it is true that all come from linages,	lacaloob camac u than tulacal u cħibaloob talicoob
whether it is said that they come from chiefs, from head chiefs	ua tzolaan u talel u batabiloob, u halach uiniciloob
whether they are from linages of kings or linages of captains;	ua cħibaloob ahau ua cħibaloob batab;
to this they speak the truth.	ti u hah canticoob.

Riddles from the First List

1:1; Here is the first word which will be asked of them.	1:1; He ix u yax chun than bin katabac tiobe.
They will be asked for his food.	Bin u katabac tiob u hanal.
Earnestly will the head chief say to them;	Ci bin u than halach uinic tiob;
thus will be spoken to the captains:	bay bin alabac ti batabobe:
"Child, bring me the sun in my plate, carry it in your hand.	"Mehene, ca a talez ten kin tin plato, ca a lathab ta kab.
A lance with a lofty cross is planted	Ti cħicaan lanza caanil cruz
in the middle of its heart.	tan chumuc u puczikal.

There is a green jaguar seated on top,	Ti ix culaan yax balam yokol,
it is bleeding its blood."	u kikic u kikele."
Zuyua Language is being understood.	Zuyua Than u naatabal.
Here is what being asked of them,	He ix kin bin katabac tiob lae,
that is a regal (large) fried egg.	lay yahau tzabil hee.
Here is the lance and the lofty cross	He ix lanza yetel caanil cruz
which is stuck in its heart,	ch̓icaan tu puczikale,
that of which he speaks, it is the benediction.	lay lic yalice lay cici thane.
Here is the green jaguar seated on top, bleeding its blood,	He ix yax balam culaan yokol, u kikic u kikele,
it is green chile, it is very hot.	lay yax ic, balam yanie.
Zuyua language.	Zuyua than.
1:2; This is the second difficult word which will be asked,	1:2; He ix u ca chich than bin katabac,
which will be told to them:	bin alabac tiobe:
that they go to take the heaven's brains	ca xicoob u ch̓aob u dzomel caan
so that the head chief can see how much there is of it.	utial yilah halach uinic bahun u caah.
"I desire to see it,	"Yan in uol in uile,
it has been a long time since I have seen it."	uchi in uilae."
it is graciously told to them.	ci yalabal tiobe.
Here is the heaven's brains, it is copal resin.	He ix u dzomel caane, lay pome.
Zuyua language.	Zuyua Than.
1:3; This is the third difficult word which will be asked,	1:3; He ix u yox chich than bin katabac tiobe,
which will be told to them:	bin alabac tiobe:
that they tie (build) a big house;	ca u kaxoob nohoch na;
six poles its length, one stick its post.	uac thil u uaan, hun dzitil yocmal.

Here is the big house, it is a royal (large) hat.	He ix nohoch na lae, lay yahau ppoc lae.
Zuyua Language.	Zuyua Than.
3:18; Child, that you bring me a girl who is very white round calf muscles.	3:18; Mehene, ca a talez ten a huntul cħuplal hach zac uolol uol u ppul yoc.
Here I take off the slip from her calf muscles.	Uay in zilic u pic tu ppul yoce.
Most certainly lord.	Cay bayac be yume.
Here is the girl which he asks them about, it is jicama.	He ix u cħuplal lic u katice, lay chicame.
Here is taking off the slip, it is the peeling of the skin.	He ix u zilic u pice, lay u dzilic u pache.
Zuyua Language.	Zuyua Than.
Riddles from the Second List	
24; Child, bring me here that the girls who guard the garden,	24; Mehene, talez ten uaye ix ah canaan col cħuplalobe,
white girls.	zac cħuplalobe.
I am going to take off their slips, so that I can eat them.	Ten ix bin lukzic u picoob yokole, ca tun in hante.
Father, it is the jicama.	Yume, lay chicame.
25; Child, bring me big dancers so that I can watch them.	25; Mehene, talez ten noh tzublal in chaante.
Perhaps they will not dance badly when I will be seen by them.	Ma uil lob yokotoob ca bin in uilabe.
Lord, it is a tom-turkey.	Yume, lay ah tzoe.
40; Child, go now therefore	40; Mehene, ca tun xicech
and bring the stone of the field here.	a cħab u tunichil chakan uaye.
Lord, it is the quail.	Yume, lay becħe.
41; Child, go now therefore	41; Mehene, ca tun xicech

and bring the first of the shamans here;	a ch̄ab yax ah menobe uaye,
there are four of them.	cantulobe.
Lord, here are the gopher and the spotted agouti	Yume, heklay ba yetel tzub
and the mexican agouti and the peccary.	yetel haleb yetel citame.
42; Child, go now therefore	42; Mehene, ca tun xicech
and bring the thigh bone of Earth here.	a ch̄ab u chac bacel luum uaye.
Lord, it is the cassava root.	Yume, lay dzine.
43; Child, go now therefore and bring the first dancer	43; Mehene, ca tun xicech a ch̄ab yax tzublal
and the first chanter here.	yetel yax kayumoob uaye.
Lord, they are the hen turkey and the tom turkey.	Yume, lay cutz yetel ah tzoe.

Zuyua Than yetel Naat

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for our lord the military governor.	utial c' yum gobernador mariscal.
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so that it appeared written in the heaven	lay chicbezahaanil caanal
known to the men whoever will see it	yoheltoob uinicoob himac yan u uilal
in the written book of the Language and Understanding of Zuyua.	ti u huunil dzibaanil u Zuyua Than yetel Naat.
It will be understood by the chiefs of the towns	Bin u naatabal tumen u batabil cahoob
and the head chiefs,	yetel halach uinicoob
passed on to the mayors and aldermen.	manahantacoob ti alcaldesil yetel regidoresil.
Thus it happened that he came to live in Tzuc Uaxim	Lay uchic u cahtal ti Tzuc Uaxim lae
which is to the east of Mérida.	tu lakin Ichcaanziho.
There is the land where his orchard and private land was built,	Ti yan u luum uchic u yantal u pakali yetel u solar,
where he came to live.	uchic u cahtal lae.
The day will come he shall finish also.	Bin ix kuchuc tu kin u holol u bel xan.
The word of the head chief comes, his word is vigorous.	Talel u than u halach uinicil, chac u than.
Then will arrive his great cape also.	Ca bin uluc chac ix u buc xan.
Here is the Language of Zuyua.	Helelac tu Zuyua Than.
Thus will be the word,	Lay bin u than,
thus will be the interrogation of the head chiefs of the towns.	lay bin u kat u halach uinicil cah lae.

Then will arrive the day of the end of the word	Ca bin u kuchuc tu kin u dzocol u than
of Three Ahau Katun.	ah Ox Ahau Katun lae.
Then will be seated the other katun, One Ahau Katun.	Ca bin culac u yanal katun, Hun Ahau Katun.
Thus therefore will happen in the other katun.	Lay tun bin yanac ichil u yanal katun lae.
Thus it is said.	Bay alanil lae.
He is the katun today, Three Ahau Katun.	He ix katun helelae, Ox Ahau Katun.
There are three years to go	Oxppel haab u binel
so that its reign will be taken away.	ca lukuc tu tepal.
The time has arrived for the end of its rule and its reign.	Dzoc ix u kuchul u kinil u dzocol yahaulil yetel u tepal.
Anyway; it happens that the other katun, One Ahau Katun,	Halilibe; manahan ix u yanal katun, Hun ahau Katun lae,
is seated in the house of Three Ahau Katun.	culaan ichil yotoch ah Ox Ahau Katun lae.
Hallelujah, it is being given a feast by Three Ahau Katun.	Yulate, tan u dzabal u chaan tumenel ah Ox Ahau Katun lae.
Shame they say will be hidden in the town.	Zubultzil bin bin baloob tu cahaloob.
The examination which comes in the katun ends today.	Kat naat cu talel ichil u katunil licil u dzocol helelae.
The time has arrived for the chiefs of the towns	Ti kuchul tu kinil u katabal u naatoob u batabil cahoob
to be asked about their knowledge,	ua yoheloob
if they know how the ruling men came,	uchic u taleloob u uiniciloob yahauliloob,
whether or not it is true that all come from linages,	lacaloob camac u than tulacal u ch̓ibaloob talicoob
whether it is said that they come from chiefs, from head chiefs	ua tzolaan u talel u batabiloob, u halach uiniciloob
whether they are from linages of kings or linages of captains;	ua ch̓ibaloob ahau ua ch̓ibaloob batab;
to this they speak the truth.	ti u hah canticoob.

Riddles from the First List

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They will be asked for his food.	Bin u katabac tiob u hanal.
Earnestly will the head chief say to them;	Ci bin u than halach uinic tiob;
thus will be spoken to the captains:	bay bin alabac ti batabobe:
"Child, bring me the sun in my plate, carry it in your hand.	"Mehene, ca a talez ten kin tin plato, ca a lathab ta kab.
A lance with a lofty cross is planted	Ti ch̓icaan lanza caanil cruz
in the middle of its heart.	tan chumuc u puczikal.
There is a green jaguar seated on top,	Ti ix culaan yax balam yokol,
it is bleeding its blood."	u kikic u kikele."
Zuyua Language is being understood.	Zuyua Than u naatabal.
Here is what being asked of them,	He ix kin bin katabac tiob lae,
that is a regal (large) fried egg.	lay yahau tzabil hee.
Here is the lance and the lofty cross	He ix lanza yetel caanil cruz
which is stuck in its heart,	ch̓icaan tu puczikale,
that of which he speaks, it is the benediction.	lay lic yalice lay cici thane.
Here is the green jaguar seated on top, bleeding its blood,	He ix yax balam culaan yokol, u kikic u kikele,
it is green chile, it is very hot.	lay yax ic, balam yanie.
Zuyua language.	Zuyua than.

1:2; This is the second difficult word which will be asked,	1:2; He ix u ca chich than bin katabac,
which will be told to them:	bin alabac tiobe:
that they go to take the heaven's brains	ca xicoob u ch̓aob u dzomel caan
so that the head chief can see how much there is of it.	utial yilah halach uinic bahun u caah.
"I desire to see it,	"Yan in uol in uile,
it has been a long time since I have seen it."	uchi in uilae."

it is graciously told to them.	ci yalabal tiobe.
Here is the heaven's brains, it is copal resin.	He ix u dzomel caane, lay pome.
Zuyua language.	Zuyua Than.

1:3; This is the third difficult word which will be asked,	1:3; He ix u yox chich than bin katabac tiobe,
which will be told to them:	bin alabac tiobe:
that they tie (build) a big house;	ca u kaxoob nohoch na;
six poles its length, one stick its post.	uac thil u uaan, hun dzitil yocmal.
Here is the big house, it is a royal (large) hat.	He ix nohoch na lae, lay yahau ppoc lae.
Zuyua Language.	Zuyua Than.

3:18; Child, that you bring me a girl who is very white round calf muscles.	3:18; Mehene, ca a talez ten a huntul cħuplal hach zac uolol uol u ppul yoc.
Here I take off the slip from her calf muscles.	Uay in zilic u pic tu ppul yoce.
Most certainly lord.	Cay bayac be yume.
Here is the girl which he asks them about, it is jicama.	He ix u cħuplal lic u katice, lay chicame.
Here is taking off the slip, it is the peeling of the skin.	He ix u zilic u pice, lay u dzilic u pache.
Zuyua Language.	Zuyua Than.

Riddles from the Second List

24; Child, bring me here that the girls who guard the garden,	24; Mehene, talez ten uaye ix ah canaan col cħuplalobe,
white girls.	zac cħuplalobe.
I am going to take off their slips, so that I can eat them.	Ten ix bin lukzic u picoob yokole, ca tun in hante.
Father, it is the jicama.	Yume, lay chicame.

25; Child, bring me big dancers so that I	25; Mehene, talez ten noh tzublal in

can watch them.	chaante.
Perhaps they will not dance badly when I will be seen by them.	Ma uil lob yokotoob ca bin in uilabe.
Lord, it is a tom-turkey.	Yume, lay ah tzoe.
40; Child, go now therefore	40; Mehene, ca tun xicech
and bring the stone of the field here.	a cħab u tunichil chakan uaye.
Lord, it is the quail.	Yume, lay becħe.
41; Child, go now therefore	41; Mehene, ca tun xicech
and bring the first of the shamans here;	a cħab yax ah menobe uaye,
there are four of them.	cantulobe.
Lord, here are the gopher and the spotted agouti	Yume, heklay ba yetel tzub
and the mexican agouti and the peccary.	yetel haleb yetel citame.
42; Child, go now therefore	42; Mehene, ca tun xicech
and bring the thigh bone of Earth here.	a cħab u chac bacel luum uaye.
Lord, it is the cassava root.	Yume, lay dzine.
43; Child, go now therefore and bring the first dancer	43; Mehene, ca tun xicech a cħab yax tzublal
and the first chanter here.	yetel yax kayumoob uaye.
Lord, they are the hen turkey and the tom turkey.	Yume, lay cutz yetel ah tzoe.

The Ritual of the Bacabs

"The Ritual of the Bacabs" is a manuscript containing more than 40 chants which would be used by H-Menoob in order to exorcise, placate, entreat, or otherwise communicate with the various spirits which cause sickness and death. The manuscript which comes to us was written in the late eighteenth century, but it is not clear whether or not this is a copy of some earlier document. The language of the chants is quite archaic, indicating that what we have is indeed a copy of earlier material.

Ralph L. Roys has transcribed and translated most of the chants from "The Ritual of the Bacabs" and has also given some background material in his introduction to that work. The interested reader should consult that book. It will be noted that the translation offered here for the chant that was chosen is somewhat different than Roys' translation for the same chant.

Later on in this anthology there are examples of modern chants. The modern chants are dialectically different from the chants of "The Ritual of the Bacabs", more so than modern formal speech is from sixteenth century formal speech.

FOR SNAKE INTESTINAL PAINS IN A PERSON'S STOMACH; VERY GOOD	CAN TIPPTE TU NAK UINIC LAE; HACH UTZ LAE
Shortly therefore I seize you,	Zam tun bacin in chucech
I who am your mother, I who am your father.	cen a na, cen a yum.
Oh you White Snake Intestinal Pains,	Cech Zacal Can Tippte be chee,
oh you Red Snake Intestinal Pains.	cech Chacal Can Tippte be chee.
Oh who are you at sunset, oh at dawn?	Max bin be chee cech ocic kin be chee ahic cabe chee?
Oh are you the rabid child, the rabid creation?	Cech u coil al be chee, u coil cħab be chee?
Shortly therefore I stretch you out,	Zam tun bacin in chelcunech
I who am your mother, I who am you father,	cen a nae, cen a yume,
White Snake Intestinal Pains.	Zacal Can Tippte.
When I return I seize you White Snake Intestinal Pains.	Can zutcenac ca tin chuceche Zacal Can Tippte.
Immediately I pick you up,	Tec cħuyen tech,
I throw you into the middle of the sea.	in piccħintech tan yol kaknab.
Then you enter into the four putrefactions.	Ti tun bacin ocech ti can cħocili.
Then you enter into the four fishes.	Ti tun bacin ocech ti can cayili.
Then you enter into the four "hulub" bushes.	Ti tun bacin ocech ti can hulubili.
Then you enter into the four grasses.	Ti tun bacin ocech ti can zucili.
Of whom thus then are you dreaming	Max tun bacin a uayazba
White Yellow-Drop-Snake Seated King during the day?	Zacal Kan Cħaah Cum Ahau ti kin?

Who thus then picked you up, you White Snake Intestinal Pains?	Max tun bacin tec cẖuyen tech cech Zacal Can Tippte?
Who thus then is your prognosticatory owl,	Max tun bacin a mutil,
who thus then is your prognosticatory bird?	max tun bacin a cẖicẖil chee?
Oh White Black Pip-Bird, Oh White Uakeh-Bird, Oh White Hawk.	Zacal Ek Pip chee, Zacal Uakeh chee, Zacal Ah Ii chee.
Then thus I tie you to the stem of a squash.	Ti tun bacin tin kaxech ti yoc ca.
Then you arise to the heart of heaven.	Ti nacech tan yol caan.
Shortly then thus I deliver you to god The Ruler Anbin.	Zam tun bacin in kuben tech ti ku Ah Tepal Anbin chee.
Anbin is your child, your offspring.	Anbin a ual, a mehen.
My word arrives beyond the sky in the east of Anbin.	Cu kuchul in than pach caan lakin Anbin chee.
You left the body it seems as you sit thus on your butt.	A ppatah hi ix uinicil ta culic tun a cul chee.
Tobacco resin is pressed on the person's stomach.	Cab kutz bin pedzbal u nak uinic lae.
Then tobacco juice will be anointed on his stomach.	Ca nabzabac u kabil kutz tu nak lae.
This is the drink being given to Snake Intestinal Pains.	He yuklil Can Tippte lae bin dzabal.
Shortly then therefore I create	Zam tun bacin chee in cẖab
White Can-Chac-Che-Shrub as his tree.	Zacal Can Chac Che u che.
Shortly then therefore White Snake Intestinal Pains	Zam tun bacin Zacal Can Tipplah
then is his drink.	tun bacin yukul.
This then therefore is his wine.	Lay tun bacin u ci.
Shortly then therefore I create the tobacco bush.	Zam tun bacin in cẖab Ix Kutz Aban.
This then therefore is his wine, once steep is his wine.	Lay tun bacin u ci, hun dzam u ci.
This thus therefore is what happens	Lay tun bacin uchic
when I stretch you out you White Snake Intestinal Pain.	in chelcunicech cech Zacal Can Tippte lae.

Amen.

Amen.

Medical Recipes

There is a great quantity of medical recipes to be found throughout the Mayan colonial literature. In the Books of Chilam Balam for example the books of Chan Cah, Ixil, Kaua, Nah, and Tekax have numerous pages devoted to medical recipes. There are also books such as "El Libro de Judio" which are dedicated to medical recipes. These medical recipes seem to be a mixture of native herbal medicine knowledge and European herbal medicine.

Two of these recipes are given here. The first one with remedies for snake bites is a good example of the usual medical recipe which is to be found throughout this material. The second one which gives the sites for blood-letting is unusual in that it is the only one which is about blood-letting. However even today the practice of puncturing specific veins with a sharp instrument such as a sliver of glass in order to alleviate a given ache or pain is still carried on.

SNAKE BITES

U CHIBAL CANOOB

The bite of a rattle snake or an asp or whatever snake.

U chibal ahau can ua kokob can yetel uabax canile.

If a person is bitten by a rattle snake or an asp or whatever kind of snake. The root of snake-squash as well as the root of meadow-gourd as well as the leaf of garlic with one crystal of salt and lemon juice are to be found. Then it is to be given to be drunk. The bite-hole is to be cauterized with it.

He tu chibaal uinic tumen ahau can ua kokob can yetel uabax canile caxantabac u ui kum can bay u ui dzol chakanile bay u le ajoe yetel hunppel u co ajo, hunppel u co tab, yetel u kab limones. Ca dzabac yuke, chuhbil u hol yetel.

This is medicine also. Borage is to be found. It is to be ground, then it is to be mixed. Then it is to be warmed. Then it is to be given to him. It will be stopped because of it.

Lay dzac xane. Caxbil borraja. Huchbil, ca xakbezabac. Ca kinalcinzabac. Ca dzabac ti. Bin hauac tumen.

If he is vomiting blood he is to be given a half cup of lard to drink or cooking oil is to be given to drink. There is a herb in the land where medicine rots or in the land of the large trees in the forest. Find the large trees, find the herbs which will grow also out of the earth. Three leaves or four leaves are to be taken. They are to be taken with the root. It is to be ground and then

Ua tan u xeic kike dzabac medio manteca yuke ua ix aceite de comer dzabac yuke. Yan xiu tu luumil licil u dzucul u dzacal ua ix u luumil nucuch cheob ti kax. Caxbalac nucuch cheiloob, caxbac xiuiloob bin hokoc xan tu luumile. Chabac ox ual ua can ual u le. Chabac yetel u motz. Huchbil tun ca dzabac yuke. Ca ix nabzabac tu hol u chibal ziz. Ca bin a dzaic ca ix kokob

given to be drunk. Then it is to be anointed cold on the bite-hole. Then you will give it as a medicine for an asp or whatever snake.

caix balac canil u dzacal.

THE PUNCTURING OF A VEIN

Here is the account of where the veins are to be seen by the blood-letter and where in particular they have to be punctured on a person.

1; Here is the vein which is in the middle of the head and behind the skull of a person. This is where it is punctured to stop a headache or a migraine headache of a person whoever it has attacked.

2; Here is the vein in the corner of the eye of a person. This is where it is punctured to brighten a person's sight. This is when his sight is not good.

3; Here is the vein on the lip of a person and on the tongue of a person. This is where it is punctured to stop the bleeding and foam at the mouth of a person which comes from the lungs of a person.

4; Here is the vein at the wrist of a person. This comes from the heart and the lungs and the head and the skin everywhere on a person also. This is to be punctured to stop the pains in the heart and the lungs and the head and the skin everywhere on a person also and the pain in the bones everywhere in a person and the pain of the gums.

5; Here is the vein under the neck of a person. This is where it is punctured to stop the pain of the eye of a person because of an old wound.

6; Here is the vein which is in the fork of the little finger of a person and in the middle of the index finger. This is where it is punctured to stop the eye ache or the headache or the migraine headache also.

7; Here is the vein which is in the fork of the little finger. This is where it is

U TOK U BEL NOHOL

Lay u tzolaan u bel nohol licil yilabal tumen ah tok yahoob lae yetel ua tub citan yan unah tokol ti uinice.

1; He u bel nohol yan tu chumuc u hol yetel tu pach u lec uinice. Lay lic u tokol tu haual kuxub hol ua kinam pol ti uinic ua mac tzayal ti.

2; He u bel nohol yan tu tuk u uich uinice. Lay licil u tokol tu zaziltal u pacat uinic. Lay ma utz u pacate.

3; He u bel nohol yan tu boxel u chi uinic yetel yan tu yak uinice. Lay lic u tokol tu haual pudzub chi tub ti uinic lae talel zac ol mac.

4; He u bel nohol yan tu uadz u kab uinice. Lay likul tu puczikal yetel tu zac ol uinic yetel tu pol yetel tu cucutil uinic tulacal xan. Lay lic u tokol tu haual u kuxucil tu puczikal yetel tu zac ol yetel tu pol yetel tu ca tzucil tu cucutil uinic tulacal xane yetel u kuxlacil u bacel uinic tulacal yetel u kuxucil tu ninchil.

5; He u bel nohol yan yalan u cal uinice. Lay licil u tokol tu haual u chibal u uich uinic tumen uchben yahoob.

6; He u bel nohol yan tu yam u na u kab uinic yetel yan tu chumuc u tucћube. Lay licil u tokol tu haual chibal ich ua chibal pol ua kuxub pol xan.

7; He u bel nohol yan tu yam u thupil u kab uinice. Lay licil tu tokol tu haual u yail

punctured to stop the pain of a pained dog's child (spleen) in the stomach of a person. The vein is punctured also so that the intestinal pains in the stomach of a person are calmed.	u kinam yal pek tu nak uinic. U bel nohol cu tokol xan utial hunbal tippte tu nak uinice.
8; Here is the vein which is in the middle of the head of a person and also in back of the skull. This is where it is punctured to stop reoccurring migraine headaches of a person.	8; He u bel nohol yan chumuc u pol uinic yetel tun tu pach cae. Lay licil u tokol tu haual uazut chibal u pol uinice.

The Caste War Literature

In the late 1840's there was a great uprising by the Maya against the Spanish speaking overlords and became known, by the white people of Yucatan in any case, as "La Guerra de Castas" ("The Caste War"). During this war there was quite a lot of writing in the Mayan language produced, mainly in the form of letters and proclamations. A sample of each type of writing is given here.

During this war there was a substantial interchange of letters between the leaders of the rebel Maya and the government in Mérida and also between the various factions of rebel Maya. Much of this writing was done in Mayan, and a very elegant Mayan at that. One of the early rebel leaders was Jacinto Pat, a Mayan hacienda owner from the area of Tihosuco who was apparently well educated and before the beginning of hostilities was a friend of Miguel Barbachano who became governor of Yucatan on March 25, 1848. On April 1, 1848, Jacinto Pat sent a letter to the governmental representative Felipe Rosado acknowledging the receipt of letters from Felipe Rosado, Miguel Barbachano, and the priest Jose Canuto Vela, also a friend of Jacinto Pat. This letter, which is given here, was the beginning of negotiations between Pat and the Barbachano government. However, other Mayan rebel leaders' reaction to the treaty produced by these negotiations was very negative and the war resumed.

After the initial successes the Mayan offensive broke into disarray and many of the troops retreated into what were the more or less uninhabited regions of what is now the state of Quintana Roo. These regions were uninhabited because of various diseases such as malaria and smallpox which the Maya were not able to withstand, and many of the new-comers succumbed to these diseases as well.

These Maya who escaped to Quintana Roo brought with them the political and religious structures which they had gotten used to over the centuries under Spanish colonial rule and so as they began to reorganize themselves in their new homeland these political and religious structures were recreated, although this time with Maya themselves being the heads of these organizations.

One of the most important towns to grow both politically and religiously during this period of reorganization was Chan Santa Cruz, today called Carrillo Puerto. It was here

that the cult of the "Talking Cross" was established. In 1850 this "Talking Cross" issued a proclamation, the first part of which is given here.

Victoria Bricker gives a detailed overview of this caste war as well as the complete text of the proclamation given here, called "The Proclamation of Juan de la Cruz", in her book "The Indian Christ, The Indian King".

Mr. Esq. Political Superior,
Mr. Felipe Rosado,
Tihosuco, the first of April, 1848,

My dear great respected venerated lordship. I received your venerated letter dated the 27th of the month just finished. Likewise also I received the venerated letter of lord governor Mr. Miguel Barbachano and of the venerated lord curate Mr. Jose Canuto Vela. I received also the copy of the act in which lord Mr. Miguel Barbachano received the oath and baton of governorship. I tell my venerated lordship that you have to have patience with me because I haven't answered quickly to your venerated letters - on the reason that I am gathering together so that I can listen to my fellow commandants so that I can hear what they say. Thus now my lord until now it has happened that they have told me nothing those my fellow commandants. I am telling your reverence therefore that I am taking into consideration all that your reverence has told me as well as all that your reverence is requesting me to give consideration to. Our lord god will be content. In the end thus also I will be reduced to dirt also.

I say therefore to your great reverence therefore that I want to come therefore to the town of Peto with all of my troops, also therefore with all of the captains and their troops. It is very necessary that all of the arms taken from them be delivered to me. It is necessary these be delivered by Trujeque and that the government give the order that they be gathered. I say thus to your reverence how many of the arms were gathered, sir: two thousand five

Don L. Superior Politico,
D. Felipe Rosado,
Tihosuco 1. de Abril, 1848;

In yamail noh talan tzicbenil yume. Tin kamah a tzicben huun fecha 27 ti le mez dzocilo. Bay xan tin kamah u tzicbenil huun yum Gobernador D. Migual Barbachano yetel u tzicbenil yum cura D. Jose Canuto Vela. Tin kamah xan u copiail le Acta uchic u kamic u juramentoil yetel u bastonil u gobiernoil yum D. Miguel Barbachano. Cin ualic tin tzicbenile yume ca yanac a mukolticeneex tumenel ma tin nuctah tu zebali ti a tzicbenili huunexi - u motivoile tumenel tan in paktic utial in uuyic ti in uet comandantoilobe in uic bax cu yalicoob. Bey tuno in yume tac bay u dza uilah ma u yaloob ten mix manbali le in uet comandantilobo. Cin ualic tun ti a tzicbenil dzoc in cha nuctic tulacal bax cu yalic ten a tzicbenil hebix licil u tza nuctic ten a tzicbenile tulacale bax ca dza nuctico. Cimac yol c' yumil ti dios. Dzocebal bay xan in manbal luumal xan.

Cin ualic tun ti a noh talan tzicbenil tune tal in caah tun ti cah Peto yetel tulacal in tropaoob, tumen tun tulacal u capitaniloobe yetel u tropailobe. Hach tza ca yanac u kubul ten tulacal le armasoob cha tiobe. Tza ca yanac u kubul tumenel Trujeque yetel u gobiernoil dza u ordenil cat yanhi u molchahtiobe. Cin ualic tun ti a tzicbenile bahun le u armaobo molochahio, yume: dos mil quinientos armas chaan tiobo ma ocaan u chucaan comandanteobi;

hundred arms were taken not counting the rest of the commandants; just my party. I say therefore to your reverence that it is necessary that these have to be delivered to me in the town of Peto by the venerated lord governor so that I can deliver them to my troops in the town of Peto. If I do not receive these arms I am not able to say to your reverence where negotiations can take place with your reverence. Be certain therefore that it is proclaimed to all the towns, and however it will begin that the venerated lord governor Mr. Miguel Barbachano will give me consideration because whichever town it is not proclaimed it is necessary that it is seen as the beginning of the end because he does not wish it to be proclaimed: a sign that they are the enemy. I tell your reverence also that you have to make it heard.

chen tin partido. Cin ualic tun ti a tzicbenile hach tza cu yanac u kubul ten tu cahil Peto tumenel u tzicbenil yum gobierno tu yoklal in kubic tiob in tropaob ti le cah Peto. Hasta ma in kamic leti le armaobo ma tan in ualic ti a tzicbenil tuux uchac in than yetel a tzicbenil. Bey bic tumenel tan u dza nuctic ten a tzicbenile bicil tan u pronunciarticuba tulacal cahobe yetel hebix licil u dza nuctic ten u tzicbenil yum Gobernador D. Miguel Barbachano porque hencex cah ma tan u pronunciarticubae tza cac ilab ix cu cutal yetel u dzocol tumenel ma u kat u pronunciartubae: señal que enemigoob. Cin ualic ti a tzicbenil xane leti le ca betci yuobo.

I am pursuing these men (and) it is necessary that they be delivered to me also: their names: Trujeque = Jaun Vasquez Vega = Cecelio Camillo = Miguel Bastion = Manuel Muños. These are the ones I am asking which have to be delivered to me. I tell your reverence also that these are the ones which did evil to the south of Tekax.

Cin ualcabtic u pachobo ca yanac u kubultenoob xan: u kabaobe: Trujeque = Juan Vasquez Vega = Cecilio Camillo = Miguel Bastion = Manuel Muños. Leti le cin katic ca yanac u kubul teno. Cin ualic ti a tzicbenile xane leti le men loboob yan tu nohol ti Kaxo.

It is necessary that I arrive in the town of Peto so that I can see which captain I am going to send there. That is what your reverence tells me in your venerated letter. In any case this is the end of my speech to your venerated lordship. Our lord god protect your holy spirit for many years: I

Cu yantal in kuchul ti cah Petoe cin uilic max capitanil cin bin in tuchi ti. Le cu yalic ten a tzicbenil ichil a tzicben huune. Hali u xul in than ti a tzicbenil yume. C' yumil ti dios u canaan ta santo pixan tu yabal haab: ten

Jacinto L. Pat
Commandant

Jacinto L. Pat
Comate.

THE WORD OF JUAN DE LA CRUZ

U THAN JUAN DE LA CRUZ

Jesus Mary!

Jesus Maria!

In the name of god the father and god the son and in the name of god the holy spirit.

Tu kaba dios yumbil yetel dios mehenbil yetel tu kaba dios espiritu santo.

Amen Jesus.

In the month of October on the 15th day I begin my word with my engendered ones here on Earth in the year of 1850, I Juan de la Cruz who live in the town of X-Balam Na (Jaguar House, later called Chan Santa Cruz and now known as Carrillo Puerto). My dear christian townspeople! Now has arrived the day, the hour that I give you a sign over the land of all my engendered people on Earth so that it can be read to be heard by all of the commandants and all of the captains and all of the lieutenants and all of the sergeants and to be heard by all of my engendered people on Earth so that all of my engendered people will come to know that during this very year it happens that I am passing it below the right hand of my lord for my engendered people here on Earth because only I have offered my spirit to you my engendered people. Because I engendered you. Because I redeemed you. Because I spilled my holy blood for you. Then I engendered you to see on Earth. Thus therefore my beloved people here on Earth in the very hand of the holy crown of my holy lord Jesus Christ I am showing here to their eyes this paper so that they know all of my commandments. Thus my engendered people here on Earth, whoever does not believe in my commandments will receive a draught of suffering without end. Whoever completes my commandments will earn the grandeur of my glory, will earn also my love. I will also shade (protect) him under my right hand. I will also give the end of my glory so the their souls earn even that final resurrection.

Amen Jesus.

U mesil ti quince u xocol Octubre ca tin hopp in than yetel in zihzahbiloob uay yokol cabe tu haabil 1850 años, ten Juan de la Cruz cahnalen tu cahil X-Balam Na. In hach yamail cristiano caheex! Beyora cu kuchul tu kinil, tu orail in dzaic teex humppel señala yokol u luumil tulacal in zihzah uinciloob yokol cab tioklal ca anac u xocol yub tulacal commandantesoob yetel tulacal capitanoob yetel tulacal tenienteob yetel tulacal sargentoob yetel yub tulacal in zihzah uinciloob yokol cab tiolal ca yanac yoheltcoob tulacal in zihzahbilobe hach u manal u yaabil u menmah cin manzic yalan u noh u kab in yum yoklal in zihzah uinciloob uay yokol cabe tumen halili ten kuchaan in uol ti texe in zihzah uincileex. Tumen ten tin zihzeex. Tumen ten tin lohheex. Tumen ten tin uecah in cilich kikel ta uoklaleex. Ca tin zihzahheex ti pacat yokol cab. Bey tuno in yamahil uinceex yokol cab hach tu kab u cilich corona in yum h-cilich Jesu Cristo cin chicultic te tu uich lay huuna tioklal ca yanac yoheltic tulacal in ualmah than. Ley in zihzah uinciloob yokol cab, hemax ma tan yoczah oltic in ualmah thane bin u kam hun lukul numyah ti minaan u xul. Hemax bin u dzocbez in ualmah thane bin u nahalt u nohchil in gloria, bin ix xan u nahalt in yacunah. Bin ix xan in boybeze yalan u noh in kab. Bin ix xan in dza u xul in gloria ti u nahalt u pixanoob tac tu xul caput cuxtal.

An Autobiographical Note Written by Jose Sabino Uc in Yucatec Mayan in 1871

The accompanying transcript and translation is an autobiographical note written in 1871 by Jose Sabino Uc, who was 14 at the time he wrote it. Jose was adopted by Mayan scholar Karl Hermann Berendt and was with Berendt during Berendt's stay in New York during the years 1871 - 1872, and apparently stayed with Berendt for the rest of

Berendt's life. In April, 1866, Berendt was in Sacluk in the Peten of Guatemala collecting linguistic data. It was in this town, now called La Libertad, that Jose's father found a wet-nurse for Jose in January of 1857. There is a note in Berendt Collection No. 179 by Berendt on what he learned at Sacluk, but there is no mention of Jose Sabino Uc. Aside from a line drawing showing a young boy teaching a girl how to write with a caption "Juliana Vasquez lernt von Sabino .... Tuxtla 1869." we have found no other mention of Jose in the Berendt material. Thus we have no information on how it was that Jose came to be adopted by Berendt. Jose's autobiographical note, while very short, is interesting on two fronts: it provides us with a look at the Yucatecan Mayan language of the Peten of the late 1800's, and it gives us some ethnographical information about the Maya of that region.

THE STORY OF MY LIFE written by Jose Sabino Uc	U TZOLAAN BEY IN CUXTAL dzibtabi tumen Jose Sabino Uc
Here in the big town of Mérida	Uay ti noh cah ti Ho,
today on the 10th day in the month of February in the year 1871	helel tu lahunil kin ichil yuil Febrero ti haabil 1871,
I, Jose Sabino Uc being my name,	ten Jose Sabino Uc in kaba,
he of the house of Couoh Uc,	H-Na Couoh Uc,
I am going to write the story of my life.	cin bin dzibic u tzolan bey in cuxtal.
There at the mouth of the big water (lake) of Akul,	Te tu chi noh ha Akul
there I was born in the land of Peten Itza its name.	ti zihen ichil u luum Peten Itza u kaba.
He of the house Menche Uc was my father.	H-Na Menche Uc in yum,
she of the house Kin Couoh was my mother,	X-Na Kin Couoh in na,
descendants of forest people which inhabited the lands,	kaxil uinicoob tu cahmatil tu cabil u cobol,
Lacantun was their name.	Lacantun u kaba.
There died my mother on the very day that I was born,	Ti cimi in na tu hahil kin cin zihen,
on the 30th day in the month of December in the year 1856.	ti lahuncakal kin ichil yuil Deciembre, tu haabil 1856.
My mother being dead	Cimen in na,
there wasn't another women in the house of my father,	ma yanhi ulak x-ch̓uplal ti yotoch in yum,
just three small children, my older	chen hali oxtul mehen, in zucunoob.

brothers.

Then came to the Peten the priest Brother Pedro	Ca tali ti Peten ah kin Fray Pedro
with other Capuchins.	yetel ulak Capuchinoob.
There were baptized my father with my older brothers.	Ti oci ha tu hol in yum yetel in zucunoob.
Jose Uc was the name of my father;	Jose Uc u kaba in yum;
Juan and Lorenzo and Juan Jose the names of my older brothers.	Juan yetel Lorenzo yetel Juan Jose u kabaob in zucunoob.
There wasn't nearby a woman to give me breast milk.	Ma yan nadzaan x-ch̓uplal utial u dza ten chuuch.
My father wrapped me, he put me in a big basket.	Tu toahen in yum, tu dzahen ti boxac.
Then he got into a boat,	Ca ix oci ti ch̓em.
then they boated to the big river Kancuen,	ca ix u ch̓emul ximbalnahoob ti noh yoc ha Kancuen,
Pasion is its name.	Pasion u kaba.
Then they went up also the little river, Subim is its name.	Ca ix nacoob xan ti chichan yoc ha, Subim u kaba.
Two days we traveled.	Cappel kin c' ximbalnahoon.
Sour corn was my drink.	Pah keyem in uukul.
Then we traveled in the forest,	Ca ix c' ximbalnahoon ti kax,
then we arrived in the town of Sacluk.	ca kuchoon ti cah Sacluk.
Then my father went to the house of the chief:	Ti bini in yum tu yotoch batab:
"Lord, here is my motherless small child.	"Yume, hela in h-ma na mehen pal.
Alive I bring him to you, I give him to you.	Cuxaanto in talez tech, in kubic tech.
I am going to give my child into your hand to be amongst you."	Bin in kube in pal ta kab ich a uicnal."
So were the words of my father, so he spoke to the chief.	Lay u than in yume, beyo tu alah ti batab.

The next four pieces are rituals by H-Menoob (shamans) during this century. The first ritual which is part of a thanksgiving ceremony was recorded by Alfonso Villa Rojas and published by Redfield and Villa Rojas in the ethnographic study of the village of Chan Kom ("Chan Kom, A Maya Village", Carnegie Institution of Washington, 1934). The second ritual is a curing ceremony performed by Don Felipe Paz of Tecoh in about 1964 and recorded by Carol Leonard. The third ritual, also a curing ceremony, was performed by Don Anotnio Hau of Teabo in 1974 and recorded by the co-author (D.D.B.). The forth piece is a pair of rituals done for bee hives by Don Felipe Paz. The first ritual was recorded by Carol Leonard in 1964 and the second was recorded by Malcolm Shuman in 1972. There is no significant difference in the language of these four sets of rituals.

A Thanskgiving Ceremony

The following ritual is part of a larger thanksgiving ceremony called "U Hanlil Col" (The Feast of the Garden). "U Hanlil Col" is usually given when the first ears of corn in a milpa have gotten to a point where they can be eaten as "corn-on-the-cob". As part of this ceremony some of these ears are picked and roasted in a fire pit and are called "pibil nal". Others are picked and the kernels cut off, cooked, and blended into a drink called "za". Special tortillas, some of which are quite elaborate in their preparation, are also made for this ceremony. All these food items along with other things are place on the ceremonial table and offered to the spirits. The actual ritual in which the food is offered to the spirits is called "U Kub Uah" (The Delivery of the Tortillas) and this is the ritual given here.

THE FEAST OF THE GARDEN; THE DELIVERY OF THE TORTILLAS	U HANLIL COL; U KUB UAH
In the name of god the father, god the son,	U kaba dios yumbil, dios mehenbil,
god the holy spirit.	dios espiritu santo.
Thrice hail falls my word	Oxtez cu lubul in than
to the great east to the oratory of Coba,	ti noh lakin ti abrencia Cobail
to the Four Great Rain-Gods, the Four Great Jaguars.	ti Cantul Nucte Chacoob, Cantul Nucte Balamoob.
Thrice hail falls my word to the oratory of Chi Cħeen,	Oxtez cu lubul in than ti abrencia Chi Cħeen
to the Four Great Rain-Gods, to the Four Great Jaguars.	ti Cantul Nucte Chacoob, ti Cantul Nucte Balamoob.
Here I bring down my word	Uay cin uenzic than
here in front of the table of god the father,	uay tu tan mesa dios yumbil,

here to the table of lord Saint Michael,	uay tu tan mesa yum San Miguel,
here to the table of One Rain-God in the great east.	uay tu mesa Huntul Chac ti noh lakin.
Thrice hail falls my word to X-Katac Chucmil,	Oxtez cu lubul in than ti X-Katac Chucmil.
Thrice hail falls my word to X-Labuzubin.	Oxtez cu lubul in than ti X-Labuzubin.
Thrice hail falls my word to Nahcuche.	Oxtez cu lubul in than ti Nahcuche,
to god Rain-God, god Jaguar,	ti tu dios Chac, dios Balam,
to the four corners of the sky.	ti tu can titz caan.
Thrice hail falls my word to the large town of Valladolid.	Oxtez cu lubul in than ti noh cah Zac Ii.
Thrice hail falls my word to Pixoy.	Oxtez cu lubul in than ti Pixoy.
Thrice hail falls my word to X-Katba.	Oxtez cu lubul in than ti X-Katba.
Thrice hail falls my word to Uayma.	Oxtez cu lubul in than ti Uayma.
Thrice hail falls my word to Zacabcħeen.	Oxtez cu lubul in than ti Zacabcħeen.
Thrice hail falls my word to San Antonio.	Oxtez cu lubul in than ti San Antonio.
Thrice hail falls my word to Bubul.	Oxtez cu lubul in than ti Bubul.
Thrice hail falls my word to Chan Cħeen.	Oxtez cu lubul in than ti Chan Cħeen.
Thrice hail falls my word to Hanbe.	Oxtez cu lubul in than ti Hanbe.
Thrice hail falls my word to Ahmula.	Oxtez cu lubul in than ti Ahmula.
Thrice hail falls my word to San Francisco.	Oxtez cu lubul in than ti San Francisco.
Thrice hail falls my word to Zinaan Chac.	Oxtez cu lubul in than ti Zinaan Chac.
Thrice hail falls my word to X-Mex.	Oxtez cu lubul in than ti X-Mex.
Thrice hail falls my word to Oxkin Kiuic.	Oxtez cu lubul in than ti Oxkin Kiuic,
to Four Great Rain-Gods, to Four Great Jaguars.	ti Cantul Nucte Chacoob, ti Cantul Nucte Balamoob.
Here I bring down my word	Uay cin uenzic than
in front of the table of holy god the father,	tu tan u mesa cilich dios yumbil,
to god Rain-God in the Fifteenth Layer of the Clouds.	ti tu dios Chac tu Holahuntaz Muyal.
My word falls to the White Pauahtun.	Cu lubul in than ti Zac Pauahtun.
My word falls to the Yellow Pauahtun.	Cu lubul in than ti Kan Pauahtun.

Thrice hail falls my word to X-Tohil.	Oxtez cu lubul in than ti X-Tohil.
Thrice hail falls my word to Pamba.	Oxtez cu lubul in than ti Pamba.
Thrice hail falls my word to Zizal.	Oxtez cu lubul in than ti Zizal.
Thrice hail falls my word to Colem.	Oxtez cu lubul in than ti Colem.
Thrice hail falls my word to Che Balam.	Oxtez cu lubul in than ti Che Balam.
Thrice hail falls my word to Yokdzonot Aban.	Oxtez cu lubul in than ti Yokdzonot Aban.
Thrice hail falls my word to X-Kalakoob.	Oxtez cu lubul in than ti X-Kalakoob.
Thrice hail falls my word to Pekel.	Oxtez cu lubul in than ti Pekel.
Thrice hail falls my word to Chumuc Be.	Oxtez cu lubul in than ti Chumuc Be.
Thrice hail falls my word to Chan Kop Cheen.	Oxtez cu lubul in than ti Chan Kop Cheen.
Thrice hail falls my word to San Pedro.	Oxtez cu lubul in than ti San Pedro.
Thrice hail falls my word to Chulul.	Oxtez cu lubul in than ti Chulul.
Here I bring down the word of the Four Great Rain-Gods,	Uay cin uenzic than Nucte Chaciloob,
here in front of the table to the holy god the father,	uay tu tan mesa ti cilich dios yumbilo,
where the word is evened out at Cetelac,	tuux cu cetpahal than ti Cetelac,
where the word is passed by at the Town of Mani.	tuux cu mancahal than ti Mani Cah.
In the name of god the father, god the son,	U kaba dios yumbil, dios mehenbil,
god the holy spirit.	dios espiritu santo.
Amen.	Amen.

Two Curing Ceremonies

"Santiguar", which in Spanish means "to bless, to make the sign of a cross over a sick person", is the name used in Mayan for a ceremony in which a H-Men alleviates the sickness of a person through incantation. The "santiguar" is usually only part of the total curing process. Usually herbal medicines, and today even medicines bought at a pharmacy (penicillin, tetracycline, aspirin, etc.) are also part of this curing process. There are two "santiguars" presented here.

SANTIGUAR BY DON FELIPE PAZ

The first "santiguar" was done by Don Felipe Paz of Tecoh on a young child. It is not clear from the "santiguar" itself what the ailment of the young child is, nor was there any indications through other comments on the tape of what particular ailment this child suffered.

It will be noted that there are many elements in this "santiguar" which are to be found in the following "santiguar" done by Don Antonio Hau. Among these ideas is the idea of sweeping out, cleaning out, and untying the evil spirits (literally kakaz ikoob = evil winds) which are locked up in the body of the person over whom the "santiguar" is being performed.

BLESSING

Jesus Mary in the name of god the father god the son god the holy ghost.

I am going on my knees in front of all the deities to the four corners of the earth to the four corners of the sky to the right hand of virgin holy Mary and the eternal father. I am asking for the power to bless a virgin angel to the four chests of father Jesus Christ. Then certainly also I clean out the spirits all the warming (sickening) spirits: middle light way spirit, scorpion spirit, owl spirit, receive power spirit, square spirit, all the shooting-through spirits to beautiful woman virgin holy Mary eternal father to the right hand certainly of jaguar. To owl jaguar to beautiful woman wash jaguar to also beautiful woman envelopment to woman cesarean to beautiful woman untie-spirits also. I clean out the spirits I untie the spirits I sweep all of the spirits to the holy virgin chests to your beautifulnesses lord. Thirteen times downwards came holy god to the middle of the virgin day the virgin night so that the spirit of the virgin angel be cooled and certainly also I am kneeling also. I bless the virgin head the virgin brain virgin lung virgin breast virgin mouth stomach virgin chest. Thirteen times it has just come down in the day thirteen time it has just come down in the night. I untie them I sweep them I fan them I feather-dust them I cut them with the "zipit che" (Bunchosia glandulosa) through the day through the night to the right hand of god the father in the middle of the blue

SANTIGUAR

Jesus Maria tu kaba dios yumbil dios mehenbil dios espiritu santo.

Tan in bin xolaan pix tu tan tulacal le yumtziloob ti can titzil luum ti can titzil caan tu nohol u kab zuhuy santa Maria yetel padre eterno. Tan in katic u poder in santiguartic huntul zuhuy angel ti cuatro homcabil ti yum Jesus Cristo. Ti bacan xan cin cħocħiktic tulacal kinam ikoob: tan luz be ik, zinaan ik, xocħ ik, kam mukul ik, lamayil ik, tulacal dzon ikoob ti X-Cichpam Colebil Zuhuy Santa Maria padre eterno tu nohol u kab bacan Ah Balam ti Xocħ Balam ti X-Cichpam Colebil X-Ppo Balam ti tun X-Cichpam Colebil X-Pixatic ti X-Colebil X-Cesaria ti X-Cichpam Colebil X-Uacħikoob xan. Cin cħocħiktic cin uacħiktic cin miztic tulacal ikoob ti santo zuhuy homcabiloob ti x-cichcelemeex yumen. Oxhuncabalac ca tali santo dios ti tanchumuc zuhuy kin zuhuy akab. Cin cħocħiktic cin uacħiktic tulacal le kam mukul iko le lamayil iko utial u ziztal u yol le zuhuy angelo yetel bacan xan cin xolaan pix xan cin santiguartic tu zuhuy cabecera u zuhuy celebro zuhuy plumon zuhuy pecho zuhuy boca estomago zuhuy homcabil. Oxlahun ca dzu yem kin oxlahun ca dzu yem akab. Cin uacħic cin miztic cin pictic cin puztic cin xotic yetel zipit che tu pul kin tu pul akab tu noh kab dios yumbil tanchumuc ti yaxil caanal nohol xaman.

sky to the south to the north.

SANTIGUAR BY DON ANTONIO HAU

The "santiguar" given here was carried out on a middle aged woman suffering from anemia. The H-men, Don Antonio Hau, had been making weekly visits to this woman's house to administer a "santiguar". The co-author (D.D.B.) was invited by Don Tono, as he is called locally, to go with him to observe the ceremony. This ceremony was carried out in the early afternoon.

When we arrived at the woman's house we were let in by another woman who then left us in the main room while she went to fetch the patient. Don Tono immediately set about putting his various objects in order on the table which, as is often customary in Mayan houses, already had various religious objects on it. The objects which Don Tono placed on the table included a couple of pre-Columbian clay facial images which Don Tono referred to as "balamoob" (literally "jaguars"), some clear glass marbles which are used for viewing the alter-world referred to as "zaz tunoob" ("clear rocks"), a small drinking cup fashioned from the shell of the jicara (Crescentia cujete) fruit referred to as "homa" which was filled with "zuhuy ha" ("virgin water") into which the "zipit che" (Bunchosia glandulosa) was dipped during the sweeping away of the evil spirit, and a couple of candles. A teenaged boy happened to appear and Don Tono immediately sent him off in search for seven twigs of the "zipit che" bush, giving him instructions as to the locations of the various bushes nearby. When his preparations were done Don Tono called out the back door to bring the patient in. She was seated on a chair in front of the table which now had become an altar and Don Tono proceeded with the following chant. When he finished the chant he gave the woman instructions as to what her diet should be for the following week. I gathered that the giving of therapeutic instruction along with the chant is standard practice. Thus one could say that a H-Men works on his patients both psychologically and physiologically since he works to satisfy the psychological needs of the patient as well as looking for ways to cure his patients' physiological illnesses.

BLESSING	SANTIGUAR
In the name of god, god the son, the holy spirit, amen.	Ich kaba dios, mehenbil dios, espiritu santo, amen.
Right now I am going on my knees asking for the power to bless a virgin body to the brown-earth-beings, the rulers, the great earth-beings, to the four corners of the sky, the four corner of the earth. Right now also I am going on my knees to ask for the power to sweep a virgin body, its virgin legs, its virgin hands, its virgin back, its virgin breast, its virgin head, its virgin hair of its head with a virgin "zipit che" bush to the brown-earth-beings, the rulers, the great earth-beings to the four corners of	Ti beyoritas cin bin xolaan pix cin katic u poder cin santiguartic humppel zuhuy uincli ti Ah Cacaboob, Ah Tepaloob, ti Ah Noh Cabiloob, ti can titz caan, can titz luum. Ti beyoritas xan cin bin xolaan pix cin katic u poder cin miztic humppel zuhuy uincli, u zuhuy ocoob, u zuhuy kaboob, u zuhuy puch, u zuhuy tzem, u zuhuy pol, u zuhuy tzotzel u pol yetel u zuhuy zipit che ti Ah Cacaboob, Ah Tepaloob, Ah Noh Cabiloob ti can titz caan, can titz luum, cruz caan, cruz luum,

the sky, four corners of the earth, the cross of the sky, the cross of the earth, holy sky, holy earth, holy trinity and to the thirteen jaguars, thirteen whirlwinds, thirteen brown-earth-beings, thirteen rulers. Right now also I am going on my knees asking for the power to clean out the spirits, to untie the spirits from the virgin body, virgin everything (ridding it of) the evil spirits, the lying spirit, the sinning spirit, the dirty spirit, the scorpion spirit to the brown-earth-beings, the rulers, the great earth-beings, the Euans, to the four corners of the sky, to the four corners of the earth, to the cross of the sky, cross of the earth, to the holy sky, holy trinity. I clean out the spirits, I untie the spirits, I clean out the spirits, I untie the spirits, etc.

cilich caan, cilich luum, cilich oxil yetel ti trece Ah Balamoob, trece mozon ikoob, trece Ah Cacaboob, trece Ah Tepaloob. Ti beyoritas xan cin bin xolaan pix cin katic u poder cin cħocħiktic, cin uacħiktic u zuhuy uincli, zuhuy tulacal u kakaz ikoob, u tuzbil ik, u keban ik, u kokol ik, u zinaan ik ti Ah Cacaboob, Ah Tepaloob, Ah Noh Cabiloob, Ah Euanoob, ti can titz caan, ti can titz luum, ti cruz caan, cruz luum, ti cilich caan, cilich oxil. Cin cħocħiktic, cin uacħiktic, cin cħocħiktic, cin uacħiktic, (etc., etc. until the whole body has been swept with the bundle of zipit che)

Right now also I am going on my knees in front of the virgin table with virgin jaguars (clay figurines) virgin candles, virgin zip che bushes, virgin saints, virgin everything. Right now also I am sweeping the virgin head, the virgin back, the virgin breast, the virgin hands, the virgin feet, the virgin everything also. I clean out the spirits, I untie the spirits, I clean out the spirits, I untie the spirits, etc.

Ti beyoritas xan cin bin xolaan pix actan zuhuy mesa yetel zuhuy balamoob, zuhuy ciboob, zuhuy zip cheob, zuhuy santosoob, zuhuy tulacal. Beyoritas xan cin miztic zuhuy hol, zuhuy pach, zuhuy tzem, zuhuy kaboob, zuhuy ocoob, zuhuy tulacal xan. Cin cħocħiktic, cin uacħiktic, cin cħocħiktic, cin uacħiktic, (etc., etc. until the whole body has been swept with the bundle of zipit che)

In the name of god, god the son, holy spirit.

Ich kaba dios, mehenbil dios, espiritu santo.

I am just going along, I am just going along, when I come out on a fork in the road. Then I am stopped by our lord in heaven Jesus Christ. Then he asks me, "Who is you father, who is your mother?" Then I say, "My mother is the virgin saint Mary and my father in heaven is Jesus Christ. I am very embarrassed that I should deliver my work to he who is laying down over the land where the sun comes out. You shall come out of the holy glory also and I deliver also my virgin holy work also."

Chen tin bin, chen tin bin, ca hoken ti hunppel xay be. Ca tu uacacinba tumen c' yumil caan Jesus Cristus. Ca tu choch kat tin chi, "Max a yum, max a na." Ca tin ualic, "In na zuhuy Santa Maria yetel in yumil caan Jesus Cristus. Zen zublacen utial in kubic in meyah ti max tu chiltal tu yokol cab tuux tu hokol kin. Tech ca hokol ti santo gloria xan yetel cin kubentic xan in zuhuy santo meyah xan."

In the name of god, god the son, the holy spirit, amen, and I four-corner (cross) myself here also.

Ich kaba dios, mehenbil dios, espiritu santo, amen, yetel tin can titzcinba uaye xan.

Amen. Amen.

Two Bee Chants by Felipe Paz

The two chants presented here are chants by Don Felipe Paz of Tecoh, Yucatan, Mexico, recorded on tape by two different anthropologists about a decade apart. The first one was done for Carol Leonard in about 1964 with William Follan in attendance. The second chant was done for Malcolm Shuman in 1972.

In both instances Don Felipe explains in Spanish the purpose of the bee chant. Briefly stated, the bee hive has come under attack from various pests and diseases and the hive owner has failed in his efforts to ward off the attacks. The H-Men is called in to alleviate the situation. It is the job of the H-Men to call on the various spirits which will aid the bees to overcome the distressed situation. While no mention is made by Don Felipe in his discussions of other actions taken by either the H-Men or the hive owner, it should be noted that physical remedies as well as spiritual ones are taken also. (eg. if the xulab ants are attacking the hive then the appropriate steps are taken to make the hive inaccessible to the ants.)

For the bee chants presented here there are these following points which are common in both:

a) certain deities must be called upon, namely colel cab, colel peten, colel holo, and colel ek tun;
b) certain trees which have good flowers for bees are called upon to open their flowers to the bees;
c) the deities called upon above should aid in keeping away the various pests which are destroying the bee hive.

Beyond these points there seems to be no set rule. The first chant is sung in it entirety. The second chant parallels the first in the sung part in the presentation of ideas, but then Don Felipe has added a chanted section which recapitulates the themes except that he leaves out the idea of keeping the pests away.

Just as the words in the sung parts are different, so too are the melodies. In still other examples of Don Felipe's melodies (in a Cħa Chac - rain ceremony - for example) still other melodies are used. How a melody is arrived at is something which we have yet to learn.

Of the deities called upon here at least two are spirits associated with definite places:

X-Colebil Ek Tun (Lady Black Rock) is a site in the Progresso township lands a few kilometers northwest of the Hacienda San Ignacio which is situated on the road from Mérida to Progresso. The site consists of several early classic or late early period platforms (visual observation by E. Wyllys Andrews V), the highest and most important of which is not over two meters high and roughly 20 meters square. To the southwest

corner of the largest platform there is a plain unfaced stela roughly 20 cm thick, 1-1.5 m wide, and above the actual ground level about 2.5 m high (visual observation). This stela is the actual X-Colebil Ek Tun. The face of the stela is roughly north-south. Around the base of the stela is an altar of rock and rock rubble of about 2 m square and 70-80 cm high. The stela area is covered by a tin roof supported by four chacah trees which seem not to have any particular world direction as alignment. On the altar, particularly on the south side of the stela, there are various offerings including the remains of vigil candles, flowers (both real and plastic) and tin cans and tin lard cans (five gallon size) of various ages containing various types of offerings. One of these cans sometimes contains monetary offerings, but this cash may be used by a visitor in case of need!?

The people of Kom Cheen (five km south of X-Colebil Ek Tun) and the vicinity use the spirit of X-Colebil Ek Tun mainly as an aid for deer hunting since in part it is from this site northwards into the Koxol Ak (mosquito grass - savanna) that the deer hunting area begins. Most of the offerings (mainly candles) are offered without any prayers or chants, but it is mentioned that knowledge of the proper words would certainly enhance the offering. No use of the spirit of X-Colebil Ek Tun for aiding bees in Kom Cheen has come to our attention.

It should be noted that the normal water level in this area is only 2 meters below ground level and that there are several small dzonots about the site. Some are covered over and seem to be sources for zuhuy ha (virgin water) for H-Menoob.

X-Colebil Hol (Lady Hole) as a site is a dzonot in the Calkini region. Since we have not seen it personally the following is a description from various local sources. The dzonot is a "large" one, apparently meaning any dzonot over 3 meters across. The water is deep (over 5 meters?) and at the bottom on good days the actual stone image of X-Colebil Hol can be seen (imagined?). Some people of Kom Cheen know of X-Colebil Hol, but no particular power has yet been described to me.

TO LADY BEE	TI COLEL CAB
Tu bu, tu bu (sound of the bees)	Tu bu, tu bu
I drink the wine of gods my lord	cin yukul u vino u diosil in yumbil
to therefore the insects of the lady bee	ti tun u yikel Colel Cab
to lady black rock, to lady rain	ti Colel Ek Tun, ti Colel Chac
tu bu, tu bu, tu bu the wine of the lord god	tu bu, tu bu, tu bu u vino dios yumbil
thirteen days, thirteen nights	oxhun kin, oxhun akab
thirteen times downwards then return our insects certainly	oxhuncabalac ca zuten c' yikel bacan
of the beautiful (lady) hole lord	le X-Cichpam Holmobil yum
where therefore I place the holy virgin wine	tuux tun cin dzic u santo zuhuy vino

in the path of the lady bee, lady peten (peten = province)	tu bel le Colel Cab, Colel Peten
tixnac uxnac (unidentified words) spring of springs my lord	tixnac uxnac zayo zayobil in yum
to the beautiful lady foreign divine queen lord	ti X-Cichpam X-Colel Estranjera Divina Reina yum
I wash her wings I give strength to her wings	cin ppoic u xikoob cin dzic muk u xikoob
to the flower of ruellia tuberosa	ti lol tail
to the flower of ageratum intermedium	ti lol dzidzilche
to the flower of acacia gaumeri	ti lol catzimil
to the flower certainly of pithecolobium albicans	ti lol bacan chucmilo
to the flower of zebalmilobil (unidentified plant) lord	ti lol zebalmilobil yum
tu bu, tu bu	tu bu, tu bu
I drink the wine of god lord my lord	cin yukul u vino dios yumbil in yum
tu bu, tu bu sweet smell sweet smell skywards	tu bu, tu bu ci boc ci boc caanacnac
anxiously open the flowers of the trees certainly	ci u toppol u loloob u cheob bacan
in the forest my lord	ti u montañao in yum
to the beautiful lady wash jaguar	ti X-Cichpam X-Colebil X-Ppo Balam
she anxiously washes herself the lady my lord	u ci ppocuba xunan in yum
so that he can certainly be kept away the lord	utial nachcunzic bacan le yumen
of the insects certainly of the xulab ant	le yikel le bacan le xulabe
so that he can certainly be kept away the lord	utial u nachcunzic bacan le yumen
of the insects certainly of the locust	u yikel bacan le zakalo
so that they can certainly be kept away the insects	utial u nachcunzic bacan le yikel
of the lord of the long tailed cuckoo straight away	le yumen le cipchoho tohol be

so that the ziruhoob (a lizard) can be moved off to the frogs	utial u nachcunzic ziruhoob ti bacan le muchoob
all the sick ladies are kept away my lord	u nachcunzic tulacal kinam xunanoob in yum
thirteen days, thirteen nights	oxhun kin, oxhun akab
thirteen times downwards they come returning	oxhuncabalac cu tal u zuten
our insects of the gods lord	c' yikel kuobil yum
love me today my lord so that there will be therefore honey	yacotunen behlae yumen ca tun ca yan tune cabe
to lady bee lady peten	ti Colel Cab Colel Peten
to lady black rock	ti Colel Ek Tun

TO LADY BEE	TI COLEL CAB
Holy mead my lord	Cilich maben in yumen
to lady bee, lady god, lady peten	ti Colel Cab, Colel Ku, Colel Peten
thirteen times downwards comes back our insects of the lady bee	oxhuncabalac cu tal u zuten c' yikel le Colel Cab
beautiful lady hole	X-Cichpam Colebil X-Holo
to lady god	ti Colebil Ku
love me	yacotunen
then come certainly your beautifulness	ca talen bacan a cichcelmil
to lady bee, lady peten	ti Colel Cab, Colel Peten
thirteen times downwards it comes	oxhuncabalac cu talo
certainly where it was procreated in the forest	bacan tuux ppenah ti u montañao
where therefore always then there are flowers	tuux tun amal tu ca uil lolol
ageratum intermedium its flower	dzidzilche u lol
ripe ruellia tuberosa its flower, acacia gaumeri its flower	takan tail lol u lol, catzimil lol xan
quickly returning, quickly returning	tzancalac, tzancalac

tu bu it drinks the holy wine	tu bu u yukul u santa vino
where drink the lady bee, lady peten, lady god	tuux cu yukul le Colel Cab, Colel Peten, Colel Ku
lady god, lady bee divine queen lord	Colel Ku, Colel Cab Divina Reina yumen
divine sacred tu pilixil (unidentified word) lord	didivina sagrada tu pilixil yumen
it drank lord	tu yukala yumen
before therefore lady bee lord not be caught by spiders also	antes tune Colel Caben yumen mu kalo ti am xan
not be caught in the web of the spider nor sucked suckled	mu kalo tu kaan am mix dzudzaan chuchuptonilo
moved away straight away moved away also	nachcuntic toholtic nachcuntic xan
to the xulab ants close your flower that lady bee lord,	le xulabobe mudz a lol ti le Colel Cabe yumil,
lady peten, lady god	Colel Peten, Colel Ku
hinhulil (sound of the bees), hunhulul come I right back my lord	hinhulil, hunhulul talen tzancalac in yum
there sent uxnacxpil uxbil (?) our lord of the water	ti tuxnac uxnacxpil uxbil c' yum hai
to lady black rock, lady peten, lady hole	ti Colel Ek Tun, Colel Peten, Colel Holo
to lady bees lord	ti Colel Cabobil yum
(chanted)	(chanted)
to the right holy hand of god send you to the lady bee	Ti noh cilich kaba dios tuxteex ti Colel Cab
to lady peten	ti Colel Peten,
to the god of the bees bows down lady to the lady bee	ti kuil le caba tu chilcuntaltic Colel ti Xunan Cab
to certainly where the holy bacab is	ti bacan yan X-Cilich Bacab
here it comes down where the divine comes also	he cu yemelo tuux talo divino xan
to the south east wind west wind south wind	ti nohol lakin ik chikin ik nohol ik
then return our insects also the lady bee	ca zuten c' yikeloob xan cu tal le Colel Cab

comes here lord	uaye yum
if I don't hand out also the food the honey also	ua ma thoxenen xan le hanalo cabo xan
ageratum intermedium they received also	dzidzilche tu kamilo xan
where opens the flower also	tuux cu toppol u cabilo xan
to ageratum intermedium and the honey of acacia gaumeri	ti bacan dzidzilche xan yetel u cabilo xan catzim
the honey also of ruellia tuberosa, all the honey of the forest	tu cabilo xan x-tailo, tulacal u cabil montaña
sweet its smell sweet its vapor of the food also	ci u boc ci u budz u hanal xan
to our beautiful lady holo kneeling down your beautifulnesses	tu c' X-Cichpam X-Colebil X-Holo xacuba x-cichcilicheex
you beautiful hole	teche X-Cichpam Holmo
you beautiful lady bees	texe X-Cichpam Colel Cabeex
beautiful lady black rock	X-Cichpam Colel Ek Tun
your beautifulness then nourishes the virgin god of honey	a X-Cichpamil ca tu tzentah tu zuhuy Kuil Cab
to the god peten	ti Kuil Peten
to the right hand of god lord	ti noh kab dios yumbil

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The Exploits of Juan Thul, The Trickster Rabbit

The following stories are about the rabbit Juan Thul (John Rabbit) and the various jokes he plays on other animals and on people.

The Trickster Rabbit story cycle was a common story cycle amongst many of the Gulf coast indian peoples. It is thought for example that the "Brear Rabbit" stories got into the American folk culture through the enslaved Choctaw indians who passed the stories onto the enslaved blacks. At the present time however there are many stories amongst the Maya which have come from such things as Walt Disney movies and Daffy Duck and Bugs Bunny comic books, so it is hard to know in some instances what is truly native to the Maya and what is recycled from outside media. For example, amongst these "Juan Thul" stories there is the "Tar Baby" story. Does this story originate amongst the Maya or is it a recent import? In one of our conversations with Don Alfredo Barrera Vasquez the subject of the "Tar Baby" story came up. He assured us that the "Tar Baby" story was an old story amongst the Maya predating any modern mode of cultural transmission. His assumption was that the wide-spread trade that was carried on in the Gulf of Mexico in pre-hispanic times was responsible for the diffusion of the Trickster Rabbit stories throughout this area.

JOHN RABBIT AND A BIG MALE PUMA
told by Bernardino Tun, Piste

There was once a small Rabbit who came out daily to feed himself on a field of grass. It happened that he was seen by a Big Male Puma. Then the Puma said, "Today I am going to eat you John." he said to him.

John answered him, "Hey. Why are you

JUAN THUL YETEL HUNTUL NUC XIB COH
tzicbaltabi tumen Bernardino Tun, Piste
(based on the recording done by Manuel J. Andrade)

Yan bin huntul chan Thul zanzamal cu hokol u tzentcuba ti u chakanil zuuc. Chen de repente ca yilabi tumen huntul Nuc Xib Coh. Ca tu yalah Cohe, "Behlae cin hantcecha Juan." cu yalah ti.

Ca tu nucah Juan letie, "Eya. Baanten bin a

going to eat me? Well I have been left to guard this little field so that no one can enter to ruin anything." he said. "O.K. There is a way that I can come with you wherever you enter. Only if you carry my food of grass so that I can come with you."

hanten. Pues tene pataanene in calant le chan chakana 'tial mu ocol mixmac kazcunt ulak mixbaali." cu thana. "Bueno. Humppel modo hin tal ta pach hetuux ca oceche. Hayli ca cuch in uoch zuuce yolal cu patal in tal ta pach."

Then the Big Male Puma said, "Well if thus you will come with me O.K. well I will carry your food of grass." spoke the Big Male Puma, thus he answered. Anyway, John then gathered the two burdens of grass, then he placed them on Puma. He thoroughly tied them on the back of Big Male Puma between the front and hind legs. He tied it everywhere. Then he began to go. Then said John, "O.K.," he spoke it is said, "since you took my food the grass well onto your back also I have to get up on you so that I can go more comfortably." John spoke to him it is said.

Ca tu yalah Nuc Xib Cohe, "Pues ua tumen ha tal tin pache bueno pues cin cuch a uoch zuuc." cu than Nuc Xib Coh, ca tu nucah. Haylibe, Juan ca tu kaxah ca cuch zuuce, ca tu dza t'yokol Coh. Ca tu tatalkax tu pach Nuc Xib Cohe tac tu cap yoc. Tulacal tuux tu kaxah. Ca hoppol u bin. Ca yalah Juane, "Bueno," cu than bin, "hebix ta bizah in uoch zuuca pues ta pach xane yan in naacal ta uokole t'yolal u patal in bin mas comodo." cu than bin Juan ti.

Then said Big Male Puma, "O.K. Because you are accompanying me well I too will do that which you say." spoke Big Male Puma it is said. John then climbed on the back of Big Male Puma. Then they began to go. Only as they were going then John lit his cigar. Then Big Male Puma said, "Hey John! Watch out that you don't light the grass on my back!" spoke Big Male Puma. Anyway John just listened. Then he just contentedly smoked as he went on Big Male Puma. Anyway, when the cigar was finished then he stuck the end of the cigar on the grass which Puma was carrying. Just as John saw that the grass had caught fire they had just arrived at the mouth of a large well, John then threw himself forcefully, then he got off. Big Male Puma then went about beating himself to put the fire out but the grass which he carried only caught fire more. Then he wildly threw himself into the well. Well in there it was put out. After it was out and he made certain it was out he climbed out. Then he said, "John has made fun of me therefore I have to catch

Ca tu yalah Nuc Xib Cohe, "Malob. Tumen ca acompañarcene pues tene xane in dzoczic le baax ca ualic." cu than bin Nuc Xib Coh. Juan ca naac tu pach Nuc Xib Cohe. Ca hoppol u binoob. Chen tan u binobe ca tu thabah u chamal Juan. Ca tu yalah Nuc Xib Cohe, "Eya Juan! Bic ta thab le zuuc tin pacho!" cu than Nuc Xib Cohe. Haylibe Juane chen tu yubah. Ca tu ci dzudz tan u bin yokol Nuc Xib Coh. Haylibe, cu xupul u chamale ca tu capah u cabo u chamale yokol le zuuc u cuchmah Coh. Le ca tu yilah Juan dzoc u ch̓ic kak le zuuc dzoc u taclobe tu chi humppel dzonote, Juan ca tu calch̓intubae, ca emi. Nuc Xib Cohe ca tu man u ppuppuchcuba u tup tu tane mas cu thabah le zuuc cu cuchmaho. Ca tu karanch̓intuba dzonot. Pues ti lelo ca tupi. Cu dzocol u tupule u yilic u posible u tupule ca hoki. Ca tu yalah, "Juan bet yolal tenen yan in chucic yol' in hantic. Dzoc u betic ten yolal hebix bin yoltce." cu than Nuc Xib Coh. Ca tzay tu boc Juan.

him to eat him. He has done to me whatever he has wanted." spoke Big Male Puma. Then he set on the smell of John.

Anyway. Well as he was following John all of a sudden he caught up with him. He was in a large cave. Then he said like this, "What are you doing. I am chasing you John."

"Not me." said John when he spoke to him. "Me I am here to take care and hold up the world so that it does not fall down. Can't you see? You can see that I have been here so long that my shit is old." said it is said John to the Big Male Puma thus he answered. "They have even gone so far as to have made a bell for me here so that I can pull it here." he said it is said. He said to the Big Male Puma, "It is not I who have escaped you. I was place here long ago by the true god. I take care of the world. Don't you see that if I take away my hand from here I hold it up it falls?" said John, thus he answered. Just as John took away his hand "weh" then (pieces of) the cave fell. Then he immediately took hold of it again. "If you wish to do me a favor," he said it is said to the Big Male Puma, "you would hold up the ceiling for a moment. Me not even food for so many days have I eaten I have not eaten." said John thus he spoke as he said to the Big Male Puma.

Then spoke the Big Male Puma, "If thus you won't take a long time John well I will hold up the ceiling." said the Big Male Puma. "But careful that you don't fool me because I can catch you. Just try to fool me again."

"No. Not me. Me the true god put here." said it is said John.

Anyway. Big Male Puma saw himself fooled when he just held up the cave. "If thus you see that after awhile I haven't come pull the little bell which is next to you so that I will come immediately." he said it is said John to him. Anyway then

Haylibe. Pues tan u bin tu pach Juane chen de repente ca tu chucpachahe. Ti humppel nuc xib zahcab yan. Ca tu yalah ti beya, "Baax ca bet. Tech cin pudze Juan."

"Ma tene." cu than Juan ca thanahi. "Tene ti yanen uaye in calant in lath yokol caba yolal ma u hutul. Ma t'ilic? Ta uilic tene uaye yanen hasta labantac in ta uaye." cu than bin Juan ti Nuc Xib Coh ca tu nucah. "Hasta tin uolal tu betahoob ten uaye tac humppel campana ti yolal in col uaye." cu than bin. Cu than ti le Nuc Xib Cohe, "Ma ten a pudzo. Ten hach uch dzabcen uay tumen hahal dios. In calant le yokol caba. Ma ta uilic ua cin lukzic in kab te in lath le caana cu hutul?" cu than Juan, ca tu nucah. Chen tu lukzah u kab Juan ueh ca hutul le zahcabo. Ca tu chen han chicuba tucateni. "Ua ca uolt a bet ten humppel favore," cu than bin ti Nuc Xib Coh, "ha lath le caan hunzutuca. Tene mix hanal bucaah kin ma hancen ma hanceni." cu than Juan ca tu yalah cu than ti Nuc Xib Coh.

Ca tu yalah Nuc Xib Cohe, "Ua tumen ma xantale Juan pues tene cin lath le caano." cu than Nuc Xib Coh. "Pero bic ma trabarten porque tech in pudzca. Chen tan a ca trabarcen."

"Ma. Ma tene. Tene hahal dios dzamali uaye." cu than bin Juan.

Haylibe. Nuc Xib Cohe ca tu yilhuba trabartaanile ca tu chen lathah le zahcabe. "Ua tumen ta uilah xanchah ma taceni ca colic le chan campana yan ta dzela ca ppatac in talac enseguidas." cu than bin Juan ti. Haylibe ca bin tu chan chicuba Nuc

the Big Male Puma went and strengthened himself a little to hold up the cave. While he just held it up the Big Male Puma got tired of waiting for the return of John who was out eating. Then he quickly pull the bell which was told to him, then fell down a large hornet's nest which began to bite him so that the Big Male Puma ran out jumping. Anyway as he came out he said, "Hey but John has really fooled me. I have to capture him so that I can eat him." said it is said Big Male Puma. Then he went after the smell of John. As he was going after John suddenly he saw him on a large flat meadow where he was contentedly while holding a vine (lit. "rope of the sky"). He was just playing with it.

Xib Cohe u lath le zahcabo. U chen lathmah naac u yol Nuc Xib Cohe ma tac Juane bihaan tu hanale. Ca tu ham paytal le campana alaal tie, le ca lubi nuc xib dzibilnail cucul chi tie ca zith yalcabe Nuc Xib Coh. Haylibe cu hokole ca tu yalah, "Eya pero Juane dzoc u zen trabarcen. Yan in chuce yolal u patal in hantic." cu than bin Nuc Xib Coh. Ca tzay tu boc Juan. Tan u bin tu pach Juane chen ca tec ilahe ti humppel nuc xib tatz kancabe te ci yani u machmah humppel x-tab caani. Tan u baaxali.

"Hey John! I am going to catch you." said the Big Male Puma.

"Eya Juan! Tech in pudze." cu than Nuc Xib Coh.

"No. Not me. Me I hold the "rope of the sky" so that it doesn't fall. If I should let it go by god the world would be destroyed." said it is said John. "Stay and see how beautiful the "rope of the sky" which I am holding on to is." said it is said John to him. John then jumped lightly up and said to the vine, "Shrivel yourself up vine! Shrivel yourself up vine! Shrivel yourself up vine!" Thus he spoke as he went up (the vine). Then he says to it, "Extend yourself vine! Extend yourself vine! Extend yourself vine!" as he climbed back down it. Big Male Puma just watched.

"Ma. Ma teni. Tene in machmah u tabil caani yolal mu lubul. Ua cin halkabtce adios cu hayal yokol cab." cu than bin Juan. "Paat a uilic bucaah hadzutzil le u tabil caan in machmah." cu than bin Juan ti. Juane cu chen ci tu zith caanale cu yalic ti le x-tab caanilo, "Motzaba x-tab caanil! Motzaba x-tab caanil! Motzaba x-tab caanil!" Cie than u chen bin caanal. Cu yalic tie, "Zadzaba x-tab caanil! Zadzaba x-tab caanil! Zadzaba x-tab caanil!" le cu ca emi cabal. Nuc Xib Cohe chen tan u yilic.

"John, you are just fooling me." said the Big Male Puma.

"Juan, chen tan trabarcen." cu yalic Nuc Xib Coh.

"No. If you grab the vine you will see how beautiful it is." said it is said John to Big Male Puma.

"Ma. Ua ca machmah le x-tabil caana ha uilic bucaah hadzutzile." cu than bin Juan ti Nuc Xib Coh.

Anyway, Big Male Puma says to him, "John. I have to eat you. I am chasing you. You have already done a lot of things to me. I have to eat you."

Haylibe, Nuc Xib Cohe tan yalice, "Juan. Yan in hantcech. Tech in pudze. Dza zen betic ten a uolal. Yan in hantcech."

"If because of that you want to eat me, then eat me, but then the world must also come to an end. Don't you see. The thing which I am holding is the rope of the sky."

"Ua tumen a kat a hantcene, hantceni, pero lo que es yokol cab xan yan u xulul. Ma ta uilic. Le in machmah u tab caan." cu than bin Juan ti. "Machtene! Pero bic tubul a

said it is said John to him. "Grab me! But careful lest you forget to say when you want to that which I told you." said it is said John to him.

ualic le baax cen a uolt cin ualtecha." cu than bin Jaun ti.

At this Big Male Puma came to see that it was very beautiful then he went just to grab it. Then the Big Male Puma just began to say, "Shrink yourself vine! Shrink yourself vine! Shrink yourself vine!" as he just went up. Then he just says it is said again, "Stretch yourself vine! Stretch yourself vine!" and nicely he just came down again. Well that is what he was doing that is what he was saying when it happen that he forgot. Then he says, "Shrink yourself vine! Shrink yourself vine! Shrink yourself vine!" He forgot to say that which he is to say the Big Male Puma forgets the way it is told to him. Just it keeps on really shrinking until it snaps, then Big Male Puma fell. After he fell and returned to consciousness. Then he said, "Hey! But that John has really very much fooled me! I have now to eat him!" said the Big Male Puma. Then he followed the smell of John. John went directly to a meadow of a cocoyol palm tree. Anyway, after he arrives then he picked ten loads of palm nuts. Then he splits them. Anyway, then he begins to eat. He is just quite happy as he is eating the palm nuts when the Big Male Puma appears.

Ca bin tu yilah Nuc Xib Coh de que hach hadzutze ca tu chen machah. Ca chen hopp u yalic Nuc Xib Coh, "Motzaba x-tab caanil! Motzaba x-tab caanil! Motzaba x-tab caanil!" tan chen bin caanal. Tu chen alic bin tucaten, "Zadzaba x-tab caanil! Zadzaba x-tab caanil!" ci cu chen emi cabal tucaten. Pues le cu betce ca bin yalah ca bin tub tie. Ca tu yalic, "Motzaba x-tab caanil! Motzaba x-tab caanil! Motzaba x-tab caanil! Motzaba x-tab caanil!" Tub yalice le u yalic cu tub tie u modo alic tie Nuc Xib Coh bix u betce ca hopp u yalic u motzcuba le x-tab caanilo. Chen tan u hach motzcuba ca thocchahe, ca lubi Nuc Xib Coh. Dzoc u lubule ca zunah tu yole. Ca tu yalah, "Eya! Pero le Juano dzoc u tippil u zen trabarcen! Yan tun in hantic!" cu than Nuc Xib Coh. Ca tu tzay tu boc Juan. Juane bin u betah huntadzac tu chakanil humppel tuk. Haylibe, cu kuchle ca tu yenzah diez u cuchul tuke. Ca tu paic. Haylibe, ca hopp u hantic. Chen nayal yol tan u hantic le tuko ca tu tippil Nuc Xib Coh.

"Hey John! It is you who I am chasing!" says Big Male Puma to him. Anyway, well Big Male Puma arrives at his side.

"Eya Juan! Tech in pudze!" cu than Nuc Xib Coh ti. Haylibe, pues tan u kuchul Nuc Xib Coh t'yicnale.

"How then do you know? Me since I was put here so that I can very much split open the palm nuts of all this meadow palm by the true god." he said. John grabs that palm nut, he holds it with his feet. Dze!, he splits it. He takes it, he eats it.

"Bix tun a uohel? Tene desde dzanen uaye utial in zen pa u tukil tulacal le chakanil tuka tumen hahal diose." cu than. Juane cu machic le tuko, cu nathoctice. Dze!, cu paic. Cu machce, cu hantic.

"John. Well what is it that you are eating like that?"

"Juan. Pos baax le ca hantic beyo?"

"Well don't you see what I am eating? My eggs (testicles) I am eating." he says it is

"Pos ma ua ta uilce baax cin hantca? In huevos cin hantic." cu than bin. "Ua ca bet

said. "If you do yours like that (which) are bigger, it should be that the seed inside is very much more delicious it seems." John says it is said to Big Male Puma. Big Male Puma is just listening. Well just while he was just doing it like that he began to see himself become fooled again. Then he began to go, then he began to near himself beside John. He watched intently. John takes a palm nut between his feet. Dze!, he splits it. He takes it, he eats it. John says to Big Male Puma, "Here! Try the seed of my eggs so that you can taste it." he says it is said to him. "You taste to see if it isn't very good." Then Big Male Puma took it and eat it. Well as he was eating it he felt it was delicious. "If you want you can do yours like that." said John it is said to the Puma. Anyway Puma just saw himself fooled like that. He sat himself well down on a rock, then he began to take that palm nut, then he began to split it. "Not that one like that! The ones are your eggs! Those are the ones with the good seeds. Not those!" he said it is said. Well anyway in that he is just fooled like that then Big Male Puma went and took out his eggs. Then he laid them on that rock. Whack! Then Big Male Puma smashed his eggs it is said. Then he immediately laid down, then he died. When John saw that Big Male Puma had just died then he jump up running. He is just clapping his hand as he went. Well that which he did like that when he saw that he just killed Puma was that he took off. I was just passing there where John was seated he was very contented because he had just killed Big Male Puma.

tech beyo mas nuctacoob, debe ser mas hach ci u nek uale." cu than bin Juan ti Nuc Xib Coh. Nuc Xib Cohe chen tan u yubic. Pues tan ichil u chen betic beyo ca hopp chen ilicuba trabartaale. Ca hopp u bin, ca hopp u nadzcuba yicnal Juane. U hach ilahe. Juane cu nathoctic tuko. Dze!, cu paic. Cu machce, cu hantic. Cu yalic Juan ti Nuc Xib Coh, "Hela! Probar u nek in huevos a uuya." cu than bin ti. "Ca uuy ua ma len malob." Cu machah Nuc Xib Cohe ca tu hantah. Pues tan u hantce cu yubce malob. "Ua ca uolte bet tech beyo." cu than bin Juan ti Coh. Haylibe Cohe tu chen ilahuba trabartaani beyo. Ca ci etzcuba yokol humppel tuniche, ca hopp tu mach le tuko, ca hopp u paic. "Ma leti lelo! Letie a huevos! Letie u nek malobo. Ma letie!" cu than bin. Pues haylibe ichil u chen trabartaale beyo ca bin tu hozah u huevos Nuc Xib Cohe. Ca tu peccuntah yokol le tuncho. Yacħ! Ca tu puchah u huevos bin Nuc Xib Cohe. Ca cu tec calaancali, ca cimi. Ca tu yilah Juan dzoc u cimil Nuc Xib Cohe ca zith yalcab. Tan chen papaxkabe bin tu betah. Pues le baax tu betah beyo ca tu yilah dzoc u cimzic Cohe bin tu betahe. Ca manen telo ti ppucaan Juan cimac yol dzoc u cinzic Nuc Xib Coh.

LITTLE RABBIT IN THE CAVE
told by Martina Yu Chan, Ticul

CHAN THUL ICHIL LE ZAHCABO
tzicbaltabi tumen Martina Yu Chan, Ticul
(edited by Alejandra Kim Bolles from a recording)

There was they say a little rabbit, he was being sought after by a hunter. When he finally got tired of running, then he saw a cave, then he went in. He's thinking like

Yan bin huntul chan thule, tu chucpachtaal tumen huntul h-dzone. Dzoc tun u canal alcabe ca tu yilah humppel zahcabe, ca oci. Tu tuclic beya, "Machiz! Ua cu ocol le

this, "Wow! If the man comes in here, he has then to shoot me. How am I going to do it? I'm going to hold up the cave. If he comes in here, I say to him since I was born I'm holding up this cave." Then he held up that cave.

After a while there comes that hunter, he says like this, "Ah, little rabbit. I've just found you. Now I'm going to shoot you."

"Oh, old gentleman, that wasn't me," he says to him. "Since I was born, here I've been here. I'm holding up this cave. If not, it falls."

"Oh is that so?" says that hunter.

"Like that." says the little rabbit. "My mother is in the grass. If you take hold of this cave, I'm going to tell her to come help me, because I'm already tired."

"O.K." says that hunter. Then he held up this cave. When the little rabbit saw that he had just fooled that man, then he went. That hunter then is thinking that that rabbit will return. He is waiting the return of that rabbit, but he didn't return. He made off.

uinic uaye, yan tun u dzoncen. Bix tun cin in bete? Nin caah in lath le zahcabo. Ua cu ocol uaye cin ualic tie desde zihcene tin lathtic le zahcaba." Ca tun tu lathtah le zahcabo.

Zam lelo cu tal le h-dzono. Cu yalic beya, "Ah chan thul. Dzoc in caxticech. Beyhora cin in dzonecha!"

"Ay nohoch dzul, ma teni!" cu yalic ti. "Desde zihcene uay yanen ten tela. Tin lathtic le zahcaba. Ua mae, cu lubul."

"Am beyo?" cu yalic le h-dzono.

"Beyo." cu yalic chan thul. "Ti yan in mama te ichil le zuuco. Ua ca machic le zahcaba cin bin in ual ti ca tac u uanten, tumen dzoc in canal."

"Malob." cu yalic le h-dzono. Ca tu lathtah le zahcaba. Ca tu yilah chan thul dzoc u tuzic le maco ca bini. Le h-dzon tuno tu tuclic he u zut le thulo. Tu paatic u zut le thulo, pero ma zunahi. Bin tu betah.

LITTLE RABBIT AND THE SHIT ROLLERS

told by Martina Yu Chan, Ticul

There was it is said a man, who went hunting in the forest. Then he saw a little rabbit, then he said like this, "Now I am going to shoot the little rabbit." Then he began to go after that little rabbit, then he lost him because that little rabbit ran very hard.

When then that little rabbit arrived at a mound of shit, then he saw there were many shit rollers (dung beetles). He says like this, "Oh my comrades, a man is chasing me with his gun. He wants to kill me. Help me!"

CHAN THUL YETEL CUCLINTAOB

tzicbaltabi tumen Martina Yu Chan, Ticul (edited by Alejandra Kim Bolles from a recording)

Yan bin huntul mace, bin dzon ich kaxe. Ca tu yilah huntul chan thul, ca tu yalah beya, "Beyhora cin in dzon le chan thulo." Ca hoppol u bin tu pach le chan thulo pero ca zat ti tumen le chan thulo zeten chich u alcab.

Le tun le chan thulo kuchi ti humppel chan mul ta, ca tu yilah yaab cuclintaob yani. Cu yalic tun beya, "Ay in uetxibileex! Tu chucbil in pach tumen huntul mac yetel u dzon. U kat u cimzen. Antenexi!"

"How am I going to help you?" says one of the shit rollers.

"Bix tun cin in antech?" cu yalic huntul le cuclintaobo.

The rabbit answers like this, "When the man arrives then you say like this, 'Get out of my way comrades. If the spirit of my horse is frightened, what am I going to do? I can't deliver the load I am taking.' Like that you're going to say it."

Cu nucic thul beya, "Le can kuchuc le maco ca ualiceex beya, 'Tzelabaex tin bel in uetxibileex. Ua ca hakzic u yol in tzimne bix cin in bete? Ma tin in kuch le cuch cin bizca.' Beyo can a ualeex."

"O.K." say those shit rollers. Then with that that little rabbit went to hide himself.

"Malob!" cu yalic le cuclintaobo. Ca tun bin u taccuba le chan thulo.

When that man came, then began to speak the shit rollers like this, "Get out of my way my comrades. Be careful to frighten the spirit of my horse. If you frighten the spirit of my horse, I can't deliver the load I'm taking." So say the shit rollers as the man nears. Then he stopped, he waited the passing of that horse, but he sees nothing coming in the road. Thus he did, then he lowered his eyes down, then he saw those little shit rollers. Then he said like this, "Ah, you little children of the devil. For certain it is you who are yelling here." Then he grabbed one, then he put it in his mouth. When the rest of them saw him just take that one, then they all went.

Le cu tal le maco, ca hoppol u than le cuclintaobo beya, "Tzelabaex tin bel in uetxibileex. Bic a hakzeex u yol in tzimin. Ua ca hakziceex u yol in tzimne, ma tin in kuch le cuch cin bizica." Bey cu yalic le cuclintaobo ca nadzi le maco. Ca ualchahi, cu patic u man le tzimno, pero cu yilice mixbaal cu tal te beo. Le cu betice, ca chin u yich cabale, ca tu yilah le mehen cuclintaobo. Ca tu yalah beya, "A chan meheneex cizineex! Teex bacaan ca auateex tela!" Ca machah huntule, ca tu dza tu chi. Ca tu yilahoob le chucaanoob dzoc u machah le huntulo, ca lah binoob.

At that the one who was in the mouth of that man began to say like this, "Listen! Is it true you've accustomed yourself with your neighbor?"

Le tun huntul yan tu chi le maco hopp u yalic beya, "Uye! Tu hahil ua zucech yetel a vecina?"

At which that man doesn't answer because if he answers he has to open his mouth. Out will come then that little shit roller.

Le tun le maco ma tu nucic tumen ua cu nucic yan u hapic le u chio. Cu hokol tun le chan cuclintao.

Then said the little shit roller again like this, "Listen! Is it true you've accustomed yourself with your sister-in-law?"

Ca tu yalah le chan cuclinta tucaten beya, "Uye! Tu hahil ua zucech yetel a cuñada?"

"Humf!" says that man, but he still doesn't open his mouth.

"Humf!" cu than le maco, pero leyli ma tu hapah le u chio.

Then that shit roller began to think what then he has to do so that that man opens his mouth. Then therefore he said like this, "Listen! Is it true you've accustomed yourself with your mother?"

Cu hoppol u tuclic le cuclintao bix tun yan u betic utial u hapic u chi le maco. Ca tun tu yalah beya, "Uye! Ha ua zucech yetel a mama?"

"Ha!" says then that man. Then he opened

"Ha!" cu yalic tun le maco. Ca tu hapah u

his mouth, then came out thereby that little shit roller. Away he went. Then that man looked down so that he could grab another so that he put it in his mouth, but there wasn't even one. They have already all gone. Then he says like this, "You little children of the devil! Because of you that little rabbit has just escaped me. Now I won't eat because all you do is lie." With that he went home.

chi, ca hoki tun le chan cuclintao. Bin tun tu betah. Ca chin u yich le maco utial u ch̄a ulak utial u dza tu chie, pero minaan mix huntul. Dzoc u lah binoob. Cu than tun beya, "U chan meheneex cizin! Tu olal teexe dzoc u pudzul ten le chan thulo. Behlae ma tin in hante tumen texe chen tuz ca betceex!" Ca tun bin tu yotoch.

LITTLE RABBIT AND THAT PITCH MAN

written by Alejandra Kim Bolles

There was a man, he made his garden. Then he planted an area with chile pepper. When it began to be eaten, then he spied, then he saw that rabbit certainly was eating it. Then said that man, "I have to catch you." Then he said, "I'm going to make a man of pitch." After he made it, then he took it into the garden, then he put it in the path of the rabbit. Then he went to his house.

The other day as it became light, then he went into that garden. As he arrived that little rabbit was just coming in. Then he stopped to see, then he heard what that little rabbit says. He says like this, "Get out of my way, you hear. If not, I'll punch you." Then he hit the little pitch man, then his hand stuck because it was sticky. When he saw he wasn't able to pull it off, he says like this, "Are you thinking that I haven't another hand?" Then he struck again, then his other hand stuck. He sees he can't take his two hands off that man, he says like this, "You think I don't have my foot?" Then he kicked, then his foot stuck too. Then he kicked with the other foot, then it stuck too. He says again, "Are you thinking I haven't got my stomach?" Then he hits the man with his stomach, then it stuck too.

Then the owner of the garden neared, then he took him to his house. The big lady's

CHAN THUL YETEL LE ZAC CIB MACO

dzibtabi tumen Alejandra Kim Bolles

Yan huntul mac, tu betah u col. Ca tu pakah hunkan ic. Ca hoppol u hantaal ti, ca tu ch̄uctah, ca tu ilah thul bacaan hantic. Ca tu yalah le maco, "Yan tun in chuccech." Ca tu yalah, "Nin caah in bete humppel mac zac cib." Dzoc u betice, ca tu bizah ich col. Ca tu dza tu bel le chan thulo. Dzocole ca bini tu yotoch.

Ulak kin cu zaztale, ca bini ich le colo. Le ca kuchi hach tu ocol le chan thulo. Ca uali u yile, ca tu yubah baax cu yalic le chan thulo. Cu yalic beya, "Tzelaba tin bel, ca uyic! Ua mae, cin malacech." Ca tu lahah le chan mac zac cib. Ca taki u kab tumen tatakci. Le ca tu yilah ma tu patal u lukzice, cu yalic beya, "Tan ua a tuclic minaan ulak in kab?" Ca tu ca lahah, ca taki ulak u kab. Tan u yilic ma tu patal u lukzic u cappel kabobo ti le maco cu yalic beya, "Ta tuclic minaan in uoc?" Ca tu cochatah, ca tak xan u yoc. Ca tu cochatah yetel ulak u yoc, ca taki xan. Cu yalic tucaten, "Tan ua a tuclic minaan in nak?" Ca tu hadzah le mac yetel u nak, ca taki xan.

Ca tun nadzi le yumil col, ca tu bizah tu yotoch. Cimac u yol le nohoch mam ca tu

spirit was contented when she saw she has to eat that rabbit, then she said to her husband, "I have to make good food." That man says, "Good. Do it. I'm going to get my compadre so we can eat together." Then he went.

yilah yan u hantic le thulo. Ca tu yalah ti le u ichamo, "Yan in betic malob hanal." Cu yalic le maco, "Malob. Bete. Tene nin caah in ch̓ae in compadre ca mul hanacoon." Ca tun bini

Then the big lady wanted to grab that rabbit so that she could kill him, but that little rabbit then began to speak, he says like this, "Don't be quick to kill me. I can dance, you'll see."

Le tun le nohoch mam u kat u mache le thulo utial u cimzic, pero le chan thulo ca hoppol u than, cu yalic beya, "Ma a zeb cimzcen. Ca okotnahcen, a uile."

Then that lady said, "You're only lying."

Ca tu yalah le colelo, "Chen a tuz!"

Then said that little rabbit, "Allow me to be able to dance so that you can see."

Ca tu yalah le chan thulo, "Chaeni ca patac in okot ca a uile."

"If you don't go, I'll let you."

"Ua ma ta bine, cin chaicech."

Then that rabbit says, "I'm not going."

Cu yalic le thulo, "Ma tin bin."

Then he was let loose, then he began to dance. He hopped, but the only thing was bit by bit he did it so that he got further away until then he went. When her husband came again she was really crying. Then her husband said, "What are you crying about woman?" Then that woman said, "My food the rabbit got lost." So it was that nobody eat rabbit this day.

Ca chabi, ca hoppol u okot. Tu ppitinpul, chen baale humppit cu betice cu mas naachtal tac ca bini. Le ca tal u yichamo tu zeten okol. Ca tu yalah u yichamo, "Baax ca oktic cole?" Ca tu yalah le colelo, "In hanal thule pudzi." Ca ppate mixmac tu hantah thul ti le kina.

Anthropomorphic Animal Stories

Aside from the trickster rabbit cycle there is a large store of animal stories amongst the Maya. There are those stories in which animals interact amongst themselves, and there are those stories in which humans interact with animals. Both these types of stories we have just already seen in the trickster rabbit cycle.

The following stories have no common theme other than they are all about animals. Amongst these stories there are definitely some recognizable imports, albeit that the settings in which these stories take place have been "mayanized" to a certain extent. For example, the first two stories, "Cicada and Ant" and "The Old Woman Possum who wants very much to eat Papaya" are undoubtedly converted Aesop fables, namely from "The Ant and the Grasshopper" and "The Fox and the Grapes" respectively. In the second story in particular "mayanization" is necessary in order for the story to be of any instructive value because neither foxes nor grapes occur in Yucatan in any great abundance, foxes being quite rare and grapes being close to impossible to grow. The

substitution of a possum and the papaya tree for these two items is a meaningful and logical one.

CICADA AND ANT
told by Martina Yu Chan, Ticul

There was they say a cicada and an ant. The cicada, because it only sings during the dry days, doesn't go to find its food. It is raining and sprinkling, the wind is becoming strong, for that reason it is not able to go to find its food. When therefore came the cold, then it began to become hungry, then it went beside a small ant, then it said to it, "Listen, small ant. Loan me a small corn so that I can eat, because for me it is not possible for me to go out to gather it so that I can eat, because it's very cold."

"And thus in the dry days, what did you do? Didn't you find things to eat?"

"Me I only sang."

"If you only sang, today go dance."

CH̓OCH̓LIN YETEL ZINIC
tzicbaltabi tumen Martina Yu Chan, Ticul

Yan bin huntul ch̓och̓lin yetel huntul zinic. Le ch̓och̓lin, tumen chen kay cu betice ti le yax kino, ma tu bin u caxte u yoch. Tan u kaxal ha yetel toz ha, tan u kamtal le iko, le betice ma tu patal u hokol u caxte u yoch. Ca tun tal le ceelo, ca hoppol u uiihtal, ca bin tu yicnal huntul chan zinic, ca tu yalah ti, "Uye, Chan Zinic. Pay ten humppel chan ixim utial in hante, tumen tene ma tu patal in hokol in caxte utial in hante, tumen zeten ceel."

"Cux tun tu yax kin, ban ta betah? Ma ta caxtah baal a hante?"

"Tene chen kay tin betah."

"Ua chen kay ta betah, behlae xen okot."

THE OLD WOMAN POSSUM WHO WANTS VERY MUCH TO EAT PAPAYA
told by Martina Yu Chan, Ticul

There was they say an old possum, who likes very much to eat ripe papaya. When she went into the garden, then she passed by where there was a papaya plant, leaning over with ripeness. Then she began to climb up, but it was high, she wasn't able to arrive (to where the papayas were). She did like that, then passed the whole night, she didn't arrive where those papayas were so that she could pick them, so that she could eat them. Her spirit got tired with not being able to pick them. When she saw it was becoming light, then she said like this, "Humpf. In the first place, I don't want to eat that papaya. It's not even ripe."

HUNTUL X-NUC OCH HACH TAC U HANTIC PUT
tzicbaltabi tumen Martina Yu Chan, Ticul

Yan bin huntul x-nuc oche, zeten utz tu than u hantic u takni put. Ca bini ich col, ca mani tuux yan humppel chum put, chinchincbal u takni. Ca hopp u nacale, pero caanal tun, ma tu patal u kuchli. Bey cu betic, ca man tulacal le akabe, ma kuchli tuux yan le puto utial u emze, utial u hante. Nacal u yol yetel ma tu patal u emzice. Ca tu yilah tu zaztale ca tu yalah beya, "Humf. Yax chune, ma tac in hantic le puto. Mix takni."

THE DEER AND THE TURTLE

CEH YETEL AC

written by Alejandra Kim Bolles

dzibtabi tumen Alejandra Kim Bolles

There was a big Deer and a little Turtle. The Deer said to the Turtle, "If you would want to, let's make a bet to see who can run faster."

Yan bin huntul nohoch Ceh yetel huntul chan Ac. Ca tu yalah Ceh ti Ac, "Ua a kate, coox chan betic humppel apuesta cac' ile maax mas chich u yalcab."

"O.K." said the Turtle. Then the Deer began to laugh. Then said the Turtle, "What are you laughing about? I can run very fast. I will leave you."

"Malob!" cu than Ac. Ceh tune ca hopp u cheeh. Ca tu yalah Ac beya, "Baax ca cheehtic? Tene zen chich cin alcab. He in ppatceche."

The Deer answered, "How are you going to be able to run fast? I, because I am bigger, can run faster."

Ca tu nucah Ceh, "Bix tun cun chichtal a ualcab? Tene, tumen nohochen, mas chich cin alcab."

Then said the Turtle, "Well O.K. I'll see you tomorrow noon here."

Ca tu yalah Ace, "Pos malob. Las doce zamal cin uilcech uaye."

Then the Turtle spoke with his friends. When he arrives, he says to the rest, "I have just made a bet with Deer about a little catch-up run."

Ca bin Ac u thane u lakoob. Cu kuchule, cu yalic ti u chucaanobo, "Dzoc in betic hunppel apuesta yetel Ceh utial hunppel chan chuclan alcab."

"Are you going to do it?"

"He ua tun a betce?"

"I told him, 'Yes!'"

"Tin ualah tie, 'Hele!'"

"What day?"

"Baax tun kin?"

"Mid-day tomorrow I told the Big Male Deer."

"Tancuch kin zamal tin ualah ti Noh Xib Ceh."

Then the others said, "But Big Turtle! How are you going to beat the Big Male Deer. He can run very fast."

Ca tu yalah u lakoob, "Pero Nohoch Ac! Bix can a ganarte le Noh Xib Ceho. Leti zen chich u alcab."

"Well if you help me I can beat him."

"Pos ua ca anticenexe he in ganartice."

"How then?"

"Bix tun?"

"Well you are going to line up on the road every 20 meters so that you can answer the call of the Deer as he goes along the road."

"Pos teexe can a tzolcabaex te beo ti huhunkan utial a nuciceex u than la Ceho hebix u bin te beo."

"O.K. We'll help you."

"Malob. He'c anticeche."

The other day the Turtle arrived where he was being waited for by the Deer. Then he said like this, "I have come. Let's go on the bet."

Ulak kine kuchi le Aco tuux tan u pataal tumen le Ceho. Ca tu yalah beya, "Dzoc in tal. Coox te yokole le apuestae."

"Well let's go."

"Pos coox."

Then the Turtle said, "Well let me go first. When you see that I have gone a little way

Ca tu yalah Ace, "Pos patic in bin tanil. Le ca uilic dzoc in chan nachtale cin

then I will call you." Then the Turtle went. When the Deer heard, "Listen Old Woman! Let's go!" then he started to run.

After a bit Deer stopped to see where Turtle was. Then he heard the call of another turtle up ahead, "Listen Old Woman! Let's go!"

Deer answered like this, "Let's go Old Woman. I am coming quickly."

Poor Deer. Even though he goes faster he is not able to catch up with Turtle. When he gets tired he stops. When he stops then he is called by another turtle up ahead. "Listen Old Woman!" he hears up ahead again. Then Deer starts running so that he can catch up with Turtle. When he just stops again then he is called again by another turtle up ahead.

Thus did the turtles. Then Deer said like this, "That's it Turtle. I am not able to beat you because I am very tired. I think it is better that we leave the catch-up run."

"Well if you are tired of running what do you say?" says the Turtle.

"What are we to say?" says the Deer to the Turtle.

Then the Turtle said, "Well not what. Since you have gone back on your word today I am going to pluck (swipe/rob) your hat."

thancech." Ca bin Ac. Le cu yubic Ceh "Uye X-Nuc! Coox!" le cu hokol yalcab.

Cacate cu uatal Ceh utial u uilic tuux yan Ac. Ca tu yubah u than ulak le aco te tanilo, "Uye X-Nuc! Coox!"

Cu nucic Ceh beya, "Coox X-Nuc! Tene chich in tal."

Otzil Ceh. Cex u chichcuntic u bine ma tu patal u chucpachtic le Aco. Le cu canale cu uatal. Le cu uatale le cu thanaal tumen ulak le ac yan te mas tanilo. "Uye X-Nuc! Coox!" cu yubic mas tanil tucaten. Ca ca hokol Ceh yalcab utial u chucpachtic Ac. Cu chan helel tucaten le cu ca thanaal tumen ulak le ac te tanilo.

Le cu beticoob le acobo. Ca tu yalah Ceh beya, "Dzoc beya Ac. Ma tu patal in ganarticech tumen tene dzoc in hach canal. Mi mas malob c' ppatac le chuclan alcabo."

"Pos ua dzoc a canal alcabe baax uchac a ualic?" cu than le Aco.

"Baax yan'c ale?" cu than le Ceho ti le Aco.

Ca tu yalah Ace, "Pos ma baax. Bey dzoc a rajartcaba ti le thano pos behlae nin cin toc a ppoc."

OLD LADY TURTLE AND THOSE WHITE BIRDS
told by Ladislao Cen Chan, Ticul

There was, it is said, a turtle, who for sixty years lived at a small lake. The little turtle daily comes out to the edge of that water, to sun herself. One day then came some white birds, big, with very high legs. Then therefore said the little turtle, "You are very contented. You even have your

X-NUC AC YETEL LE ZAC CH̄ICH̄OBO
tzicbaltabi tumen Ladislao Cen Chan, Ticul

Yan bin huntul ace, sesenta años cahacbal ti chichan kanab. Le chan aco zanzamal cu hokol tu hal chi le hao, tu haykinticuba. Humppel kin ca tal dzedzeci zac ch̄ich̄oob, nuctacoob, caanaltac u yocoob. Ca tun tu yalah le chan aco, "Ci a uoleex. Yan tac a xikeex, le olal cu patal a bineex tanxel

wings, for which reason you are able to go other places to visit. God pays you for coming to visit me." Therewith the big birds didn't answer to that old turtle. Then they rose up, then they went. Then that poor turtle's spirit was hurt.

tuux ximbal. Dios botic a talal a ximbalteneex." Le tun le nucuch ch̓ich̓obo ma tu nucicoob ti le x-nuc aco. Ca likobe, ca binoob. Ca ya u yol le otzil aco.

The other day therefore when that little turtle came out to sun herself. Just then she saw those birds coming again, then she said like this, "My spirit is content that you have come to visit me. If only I have my wings so that I can go with you."

Ulak kin tune ca hoki le chan aco, tu haykintuba. Chen ca tu uile tu ca tal le ch̓ich̓obe, ca tu yalah beya, "Cimac in uol dzoc a tal a ximbalteneex. Cexi yan in xik utial in bin ta ueteleex."

Then answered a big bird like this, "Grandmother. Do you want to go for a walk?"

Ca tu nucah huntul nohoch ch̓ich̓ beya, "X-chich, tac ua bin ximbal?"

"I want to go for a walk with you, but I don't have my wings."

"Tac in bin ximbal ta ueteleex, pero minaan in xik."

"Nothing to it. Say whether you will go."

"Mixbaal ti. Uale ua he a tal."

"Certainly. Will you take me?"

"Hele! He ua a bizcenexe?"

"Certainly."

"Hele."

"How are you going to take me?"

"Bix tun can a bizceneex?"

"Just tell us whether you will come, we know how to take you."

"Chen a ual toon he ua tale. Toone ohel bix cen bizcech."

"Certainly."

"Hele!"

"O.K. then. But grandmother, just one thing I have to tell therefore. No talking, because if you talk you have to die."

"Malob tun. Pero X-Chich, chen humppel baal kabet in ualic tech tun. Ma tan than, tumen ua ca thane yan a cimi."

"O.K. I won't talk."

"Malob, ma tin than."

"O.K., grandmother. We will take you."

"Malob, Chich. He tun'c bizceche."

"Is that really true?"

"Hach ua tu hahil?"

"It's the real truth."

"Hach tu hahil."

"O.K. My spirit is contented that I will come."

"Malob. Cimac in uol he in tale."

Then the big birds found a branch. "Here you are grandmother, sink your teeth onto this stick, but be careful that you open your mouth, because if you open your mouth so that you can talk, then you fall down, then you kill yourself."

Le tun le nucuch ch̓ich̓obe tu caxtoob humppel che. "Hele Chich. Nache chea. Pero bic a hap a chi, tumen ua ca hapic a chi utial a thane, ca lubul cabal, ca cimzcaba."

"O.K. I will do it like that."

"O.K. Let's go then. Sink your teeth into the middle of the stick, grandmother." At that that turtle sank her teeth into the middle of the stick. Then came one of the birds, then it sank its teeth into one end of the stick. Another then sank its teeth into the other end, then they went. The spirit of the old turtle was very contented because she was going for a walk. Just then it was seen that they were passing over a small lake, where there were little children catching little fish. When they lifted their eyes up, then they saw that old turtle. They began to say like this, "Eh look at that old turtle they are taking. Isn't she ashamed? Look how she is being carried."

The old turtle therefore then said, "What's it to you?" Then she let loose that stick. Uilele uilele, ppachah, then she fell. There wasn't any turtle.

"Malob. He in betic beyo."

"Malob. Coox tun. Chumuc le cheo can a nache, Chich." Le tun le aco ca tu nachah u chumuc le cheo. Ca tali huntul le ċhiċhobo, ca tu nachah humppel u xul le cheo. Ulak tune ca tu nachah ulak u xule, ca tun binoob. Hach cimac u yol le x-nuc aco tumen tu ximbaltaalo. Chen ca tu uile tu manoob yokol humppel chichan kanab, ti yan yaab mehen palalobe tu chucicoob mehen cay. Ca lik u yichoob caanale, ca tu ilobe le x-nuc ace. Ca tu yaloob beya, "Eh ila le x-nuc aco tu bizaab. Ma ua zublaci? Ile bix u bizaab."

Le x-nuc aco tun ca tu yalah, "Baax a kateex?" Ca tu chae le cheo. Uilele uilele, ppachah, ca lubi. Minaan ac.

MOTHER SQUIRREL
written by Alejandra Kim Bolles

There was it is said a little squirrel and her little daughter. One day said her little daughter like this, "Mother Squirrel, let's go borrow a few pumpkin seeds."

"O.K. Let's go." Then they went into the garden. They are eating the pumpkin seed when the owner of the garden comes. Then said the daughter of Mother Squirrel, "Oh, Mother Squirrel. Here comes the owner of the garden."

"Oh wait while I eat a little bit more pumpkin seed."

"But Mother Squirrel. The owner of the garden is getting closer."

"Oh wait while I eat another bit of pumpkin seed."

"But Mother Squirrel. The owner of the garden has gotten very near." Then the little child ran, but Mother Squirrel could

MAM CUUCEBA
dzibtabi tumen Alejandra Kim Bolles

Yan bin huntul chan cuuc yetel u chan pal. Humppel kin tu yalah u chan pal beya, "Mam Cuuc, coox matic hunppit zicil."

"Malob. Coox." Ca binoob ich col. Tu hanticoob le ziclo ca tal u yumil col. Ca tu yalah u pal Mam Cuuc, "Ay, Mam Cuuc. He cu tal u yumil col."

"Ay ppatic in hantic hunppit mas zicil."

"Pero Mam Cuuc. Tu nadztal u yumil col."

"Ay ppatic in hantic mas zicil."

"Pero Mam Cuuc, dzoc u hach nadztal le yumil col." Ca alcabnah le chan pal, pero Mam Cuuc ma tu patal u yalcab tumen zen

not run because she was very full.

naah.

She was then seen by the owner of the garden, then he said like this, "Little thing. What are you doing here? Today you are going to die." Then he took out his gun, then he kill her.

Ca ilabi tumen u yumil col, ca tu yalah beya, "Chan baal! Baax ca betic tela? Behlae can cimil." Ca tu hozah u dzon, ca tu cimzah.

Poor Mother Squirrel. When the owner of the garden had gone away, then came running her little child. Then she began to cry, then she began to say like this, "Oh Mother Squirrel! You have just been killed!" Then she grabbed the hand of her mother. Helili helili, then she took her to under the grass.

Otzil Mam Cuuc. Dzoc u naachtal le yumil col, ca tal alcabil u chan pal. Ca hoppol u yokol, ca hopp u yalic beya, "Ay Mam Cuuc! Dzoc a cimzaal." Ca tu machah u kab u mamae. Helili helili, ca tu bizah yanal zuuc.

There she was under the grass with her mother, who had just die, when a little snail passed by. Then he said like this, "What are you doing there, Little Squirrel?"

Ti yan yanal zuuc yetel u mama, dzoc u cimilo, ca man huntul chan urich. Ca tu yalah beya, "Baax ca betic telo, Chan Cuuc?"

"Oh! Don't you know Little Snail? Mother Squirrel has just been killed. I am holding vigil over her."

"Ay! Ma a uohel Chan Urich? Dzoc u cimzaal Mam Cuuc. Tan in belartic."

"O.K. Let's hold vigil."

"Malob. Coox belartic."

"O.K., Little Snail."

"Malob, Chan Urich."

That is what they are doing, then a gopher passed by, who says like this, "What are you doing there?"

Le cu betcobe, ca mani huntul bah, cu yalic beya, "Baax ca betceex telo?"

"Don't you know Little Gopher? Mother Squirrel has just been killed. We are holding vigil over her."

"Ma a uohel Chan Bah? Dzoc u cimzaal Mam Cuuc. Tan'c belartic."

"O.K. I will stay too."

"Malob. He in ppatal xan."

There they were when a vulture passes by, who says like this, "What are you doing there?"

Ti yanobe ca man huntul ch̓om, cu yalic beya, "Baax ca betceex telo?"

"We are holding vigil over Mother Squirrel."

"Tan'c belartic Mam Cuuc."

"O.K. I will stay too."

"Malob. In ppatal xan."

They are still doing this when a white horse passes by. "What are you doing there?"

Leyli le cu beticoob ca man huntul alazan. "Baax ca betceex telo?"

"We are holding vigil over Mother Squirrel."

"Tan'c belartic Mam Cuuc."

"O.K. I will stay too."

"Malob. Cin ppatal xan."

Then they all began to sing:

Ca hoppol u kayoob tulacaloob:

"Me I am a white horse. Me I am a white horse."
"Me I am a little snail. Me I am a little snail."
"Bahcutum. Bahcutum. Bahcutum. Bahcutum."
"Hurururudz. Hurururudz."
"Bahcutum. Bahcutum. Bahcutum. Bahcutum."
"Hurururudz. Hurururudz."

"Ten tene Alazanen, ten tene Alazanen."
"Ten tene Chan Urichen. Ten tene Chan Urichen."
"Bahcutum. Bahcutum. Bahcutum. Bahcutum."
"Hurururudz. Hurururudz."
"Bahcutum. Bahcutum. Bahcutum. Bahcutum."
"Hurururudz. Hurururudz."

SQUIRREL LIED TO ME
told by Martina Yu Chan, Ticul

CUUC TU TUZEN
tzicbaltabi tumen Martina Yu Chan, Ticul

There was it is said a bird, whose name is dove, and a little squirrel. The dove passes by with her children, then said the squirrel like that, "Why don't you kill all of the small children? Don't you see, me not one child do I have."

Yan bin huntul ch̓ich̓e, u kaba ucum, yetel huntul chan cuuc. Tu man le ucum yetel u palalobo, ca tu yalah le cuuc beyo, "Baaxten ma ta lah cimzic le mehen palaloob? Ma ta uilic, tene mix huntul pal yan ten."

"Eh how then am I going to kill them. Don't you see, they are my children?"

"Eh bix tun cin in cimze. Ma ta uilic, in palal?"

"Like that so that you are able to go for a walk. You don't need not even one small child to be behind you."

"Beyo utial ca patac a bin ximbal. Ma kabet mix huntul mehen palal ta pach."

"Certainly not. Poor ones."

"Mataan. Otziloob."

"What poor ones? It is better like that."

"Baax otziloob? Mas malob beyo."

"Is that what you really say?"

"Hach bix a ualic?"

"In truth."

"Tu hahil."

Then went the dove, then she grabbed her small children, then she smashed them on the ground. Then she said like this, "O.K. I have just killed all of my children. There is not even one."

Ca bini le ucum, ca tu machah u mehen palaloob, ca tu ueyueyppuchtah luum. Ca tu yalah beya, "Malob. Dzoc in cimzic tulacal in palaloob. Mix huntul yani."

"O.K." says that squirrel.

"Malob." cu yalic le cuuco.

The other day there went that little squirrel with very many children behind her. Then

Ulak kine ca bini le chan cuuco yetel zeten yaab palaloob tu pach. Ca tu yalah le ucum

said the dove like this, "Why did you lie to me like this? Didn't you tell me that you had killed all of your children? For that reason I just killed all of my children. Now not even one is left to me."

beya, "Baaxten ta tuzen beya? Ma ta ualah tene dzoc a lah cimzic a palaloob? Letene dzoc in cimzic tulacal in palaloob. Beyora mix huntul ppat tene."

Then she began to cry, she said like this:

Ca hoppol u yokol, tu yalah beya:

"Heyin! Squirrel lied to me, Squirrel lied to me!"

"Heyin! Cuuc tu tuzcen, Cuuc tu tuzcen!"

COCKROACH AND HER FIVE CENT PIECE

written by Alejandra Kim Bolles

X-KURUCH YETEL U CINCO

dzibtabi tumen Alejandra Kim Bolles

There was they say a Cockroach, she is sweeping her house, when she found a five cent piece. Then she began to think, what she's going to buy. Then she said like this, "If I buy meat it is used up on me. If I buy beans it is used up on me. If I buy corn it is used up on me. Better I buy talcum powder." Then she went to buy her talcum powder. When she returned to her house, then she powdered all her face. Then she sat at her doorway.

Yan bin huntul X-Kuruch, tan u miztic u yotoche, ca tu caxtah humppel cinco. Ca tun hoppol u tuclic, baax cun u mane. Ca tu yalah beya, "Ua cin manic bak cu xupul ten. Ua cin manic buule cu xupul ten. Ua cin manic ixime cu xupul ten. Mas malob cin man polvio." Ca bin u man u polvio. Ca zunahi tu yotoche, ca tu lah pakah tu yich. Ca culah tu hol na.

Not long afterwards Rooster passes by, then he said like this, "Oh beautiful Cockroach. Will you finish your road (get married) with me?"

Ma zami cu man huntul Thel, ca tu yalah beya, "Ay X-Cichpam X-Kuruch. He ua a dzocol a bel yetel tene?"

The little Cockroach answers like this, "If you don't scream very loud."

Cu nucic Chan X-Kuruch beya, "Ua ma hach kam a auate."

The little Rooster answers like this, "No. Not very loud."

Cu nucic Chan Thel beya, "Ma. Ma hach kami."

"Let's see. Sing so that I can hear."

"Coox uilic. Kaynen utial in uyic."

"Kikiriki!" says that little Rooster.

"Kikiriki!" cu than le Chan Thelo.

That frightens the spirit of that little Cockroach, then she said like this, "Oh no! Your voice is very loud! It will frighten my spirit." Anyway, then the little Rooster went.

Ca hak u yol le Chan X-Kurucho, ca tu yalah beya, "Ay ma! Hach kam a than! He a hazic in uole." Haylibe, ca bin Chan Thel.

Then little Horse passed by, then he said like this, "Oh beautiful Cockroach! What if you have to finish your road with me?"

Ca tun man huntul Chan Tzimne, ca tu yalah beya, "Ay X-Cichpam X-Kuruch! Yan ua a dzocol a bel yetel tene?"

"If you don't scream very loud. Sing so that I can hear."

"Ua ma hach kam a auate. Kaynen utial in uye."

"Neeeeeeh!"

"Neeeeeeh!"

"Oh! You scream very loud! My spirit will be frightened at night." Anyway, then he went.

"Ay! Hach kam a auat! He a hazic in uol ti akab." Haylibe, ca bini.

Then a Bull passes by, then he said like this, "Oh very beautiful Cockroach! Will you finish your road with me?"

Ca man huntul Xibil Uacax, ca tu yalah beya, "Ay hach X-Cichpam X-Kuruch! He ua a dzocol a bel yetel tene?"

"If your scream is not very loud. Scream so that I can hear."

"Ua ma hach kam a auate. Auatnen utial in uye."

"Roooooooor!"

"Roooooooor!"

"Oh certainly not! Your scream is very loud. You'll frighten my spirit at night." Anyway, then he went.

"Ay matech! Hach kam a auat. He a hazic in uol ti akab." Haylibe, ca bini.

Then little Mouse passes by. "Oh beautiful Cockroach! Will you finish your road with me?"

Ca man huntul Chan Cẖo. "Ay Cichpam X-Kuruch. He ua a dzocol a bel yetel tene?"

"If your scream is not very loud."

"Ua ma hach kam a auate."

Then little Mouse said like this, "Iiiiiic."

Ca tu yalah Chan Cẖo beya, "Iiiiiic."

"Your scream is very good. I will finish my road with you." O.K. They finished their road.

"Hach malob a auat. He in dzocol in bel yetel teche." Malob. Cu dzocol u beloob.

Another day the little Cockroach wants to go to grind corn, then she said to her husband like this, "Little Mouse. I'm going to grind corn. In a bit of an hour you have to go to see those beans I put on the fire, but you have to stir it with the big spoon, no good with that little one."

Ulak kine u kat bin le Chan X-Kuruch tu huchẖe, ca tu yalah ti u yicham beya, "Chan Cẖo. Nin caah huchẖ. Hunppit ora yan a bin a uile le buulo in dzamah kaako, pero yan a peczic yetel nohoch cuchara, ma malob yetel le chichano."

"O.K."

"Malob."

Then went the little Cockroach to grind corn. In a bit of an hour then that little Mouse went to stir the beans, but he had already forgotten to get the big spoon, then he stirred with the small spoon. That's what he was doing, when he went into those beans. When little Cockroach returned, there wasn't any husband. When her spirit was tired of trying to find him, then she said like this, "Since my husband

Ca bin le Chan X-Kuruch ti huchẖe. Humppit orae ca bini le Chan Cẖo u pecz le buulo, pero dzoc u tubul ti u cẖic le nohoch cucharao, ca tu peczah yetel le chichan cuchara. Bey cu betice, ca bin ichil le buulo. Le ca zutnahi Chan X-Kuruch minaan u yicham. Dzoc u nacal u yol u caxtice, ca tu yalah beya, "Bey ma culaan in uichamo, tene in kat hanal. Dzoc in uiihtal." Ca bin hale u hanalo, ca tu ilah

is not seated (at home), I want to eat. I am already hungry." Then she went to dish out her food, then she saw there was meat in it. Then she said like this, "Oh, poor little Mouse. He put pork in these beans. I'm going to take a bit to my neighbor." When she returned, then she sat down to eat. That she did.

yan bak ichil. Ca tu yalah beya, "Ay otzil Chan Cẖo. Tu dza keken ichil le buula. Nin caah in biz humppit ti in vecina." Ca tu bizah. Ca zutnahi, ca culah te hanalo.

Then came running the neighbor. "Where is your husband?"

Le cu betice ca tali alcabil le vecina. "Tuux yan a uicham?"

The little Cockroach answers, "I don't know. He's not here."

Cu nucic Chan X-Kuruch, "Ma in uohel. Minaan uaye."

Then the neighbor said like this, "Well don't you know something, neighbor? You're eating your husband!"

Ca tu yalah le vecina beya, "Pues ma a uohel humppel baale vecina? A uicham le ca hantico!"

"Oh don't tell me!" says that little Cockroach.

"Ay ma a ualic ten!" cu than le Chan X-Kurucho.

"It's like that, neighbor. Didn't you see the little hand you gave me in the beans?"

"Beyo, vecina! Ma ta uilah le chan kab ta dza ten ichil le buulo?"

The began to cry that little Cockroach because there wasn't her husband.

Ca tun hoppol u yokol le Chan X-Kurucho tumen minaan u yicham.

MOUSE WHO TOOK COCKROACH'S FIVE CENT PIECE
written by Alejandra Kim Bolles

CẖO TU BIZAH U CINCO X-KURUCH
dzibtabi tumen Alejandra Kim Bolles

There was they say a little Cockroach. She was sweeping her house, when she found a five cent piece. Her spirit contented, she's thinking what's she going to buy with it. Then Mouse came, then he took that five cent piece to his home. Then that little Cockroach began to cry, she says, "Little Mouse. Give me back my five cent piece. If you don't give it back to me, I'll tell a Cat to eat you."

Yan bin huntul Chan X-Kuruch, tu miztic u yotoche, ca tu caxtah hunppel cinco. Cimac yol, tu tulic baax cun u man yetel. Ca tal huntul Cẖo, ca tu bizah le cinco tu yotoch. Ca hoppol u yokol le Chan X-Kurucho, cu yalic beya, "Chan Cẖo. Zut ten in cinco. Ua ma ta zutic tene, cin thanic huntul Miz ca u hantcech."

Mouse says like this, "I'm not giving it back to you, because it is good to my eye (I like it)."

Cu yalic Cẖo beya, "Ma tin zutic tech, tumen utz tin uich."

"Well Cat. Come and eat Mouse, because this Mouse took my five cent piece."

"Pues Miz. Coten a hante Cẖoa, tumen le Cẖoa tu bizah in cinco."

Cat says like this, "I'm not able to eat Mouse, because he didn't do me nothing."

Cu yalic Miz beya, "Ma tu patal in hantic Cẖo, tumen ma tu betah ten mixbaal."

"Well Dog. Come bite that Cat, because that Cat doesn't want to eat this Mouse, because this Mouse took my five cent piece."

"Pues Pek. Coten a chie Miza, tumen le Miza ma u kat u hante Cḥoa, tumen le Cḥoa tu bizah in cinco."

Dog says like this, "Its not possible for me to bite that Cat, because she didn't do me nothing."

Cu yalic Pek beya, "Ma tu patal in chiic le Miza, tumen ma tu betah ten mixbaal."

"Well Stick. Come beat that Dog, because that Dog doesn't want to bite that Cat, because that Cat doesn't want to eat this Mouse, because this Mouse took my five cent piece."

"Pues Che. Coten a hadze Peka, tumen le Peka ma u kat u chie Mizo, tumen le Mizo ma u kat u hante Cḥoo tu bizah in cinco."

Stick says like this, "Its not possible for me to beat that Dog, because he didn't do me nothing."

Cu yalic Che beya, "Ma tu patal in hadzic le Peko, tumen ma tu betah ten mixbaal."

"Well Fire. Come burn that Stick, because that Stick doesn't want to beat that Dog, because that Dog doesn't want to bite that Cat, because that Cat doesn't want to eat this Mouse, because this Mouse took my five cent piece."

"Pues Kaak. Coten a thabe Chea, tumen le Chea ma u kat u hadze Peko, tumen le Peko ma u kat u chie Mizo, tumen le Mizo ma u kat u hante Cḥoa, tumen le Cḥoa tu bizah in cinco."

Fire says like this, "Its not possible for me to burn that Stick, because it didn't do me nothing."

Cu yalic Kaak beya, "Ma tu patal in hadzic le Peko, tumen ma tu betah ten mixbaal."

"Well Water. Come put out that Fire, because that Fire doesn't want to burn that Stick, because that Stick doesn't want to beat that Dog, because that Dog doesn't want to bite that Cat, because that Cat doesn't want to eat this Mouse, because this Mouse took my five cent piece."

"Pues Ha. Coten a tupe Kaaka, tumen ma u kat u thabe Cheo, tumen le Cheo ma u kat u hadze Peko, tumen le Peko ma u kat u chie Mizo, tumen le Mizo ma u kat u hante Cḥoa, tumen le Cḥoa tu bizah in cinco."

Water says like this, "Its not possible for me to put out that Fire, because it didn't do me nothing."

Cu yalic Ha beya, "Ma tu patal in tupic le Kaako, tumen ma tu betah ten mixbaal."

"Well Cow. Come drink that Water, because that Water doesn't want to put out that Fire, because that Fire doesn't want to burn that Stick, because that Stick doesn't want to beat that Dog, because that Dog doesn't want to bite that Cat, because that Cat doesn't want to eat this Mouse, because this Mouse took my five cent piece."

"Pues Uacax. Coten a uke Haa, tumen le Haa ma u kat u tupe Kaako, tumen le Kaako ma u kat u thabe Chea, tumen le Chea ma u kat u hadze Peko, tumen le Peko ma u kat u chie Mizo, tumen le Mizo ma u kat u hante Cḥoa, tumen le Cḥoa tu bizah in cinco."

Cow says like this, "Its not possible for me

Cu yalic Uacax beya, "Ma tu patal in ukic

to drink that water, because it didn't do me nothing."

le Hao, tumen ma tu betah ten mixbaal."

"Well come Man. Come kill this Cow, because this Cow doesn't want to drink that Water, because that Water doesn't want to put out that Fire, because that Fire doesn't want to burn that Stick, because that Stick doesn't want to beat that Dog, because that Dog doesn't want to bite that Cat, because that Cat doesn't want to eat this Mouse, because this Mouse took my five cent piece."

"Pues coten Mac. Coten a cimze Uacaxa, tumen le Uacaxa ma u kat u uke Hao, tumen le Hao ma u kat u tupe Kaako, tumen le Kaako ma u kat u thabe Chea, tumen le Chea ma u kat u hadze Peko, tumen le Peko ma u kat u chie Mizo, tumen le Mizo ma u kat u hante Cẖoa, tumen le Cẖoa tu bizah in cinco."

The Man says like this, "Its not possible for me to kill that Cow, because she didn't do me nothing."

Cu yalic Mac beya, "Ma tu patal in cimzic le Uacaxo, tumen ma tu betah ten mixbaal."

"Well let me speak to the selectman who will take you all to jail."

"Pues ppat tin thanic le halach uinic cu bizceex ti carcel."

Then that Man went running so that he kill that Cow. When Cow saw that she is going to be killed, then she went running to drink that Water. When Water saw that it is going to be drunk, then it went running to put out that Fire. When Fire saw that it is going to be put out, then it went running to burn that Stick. When Stick saw that it is going to be burned, then it went running to beat that Dog. When Dog saw that he is going to be beaten, then he went running to bite that Cat. When Cat saw that she is going to be bitten, then she went running to eat that Mouse. When Mouse saw that he is going to be eaten, then he went running to return the five cent piece.

Ca bin alcabil le Maco utial u cimze le Uacaxo. Ca tu yilah le Uacax nu caah cimzaalo, ca bin alcabil u uke Hao. Ca tu yilah le Haa nu caah ukbilo, ca bin alcabil u tupe le Kaako. Ca tu yilah le Kaak nu caah tupbilo, ca bin alcabil u thabe Cheo. Ca tu yilah le Che nu caah tocbilo, ca bin alcabil u hadze Peko. Ca tu yilah le Pek nu caah hadzbilo, ca bin alcabil u chie Mizo. Ca tu yilah le Miz nu caah chibilo, ca bin alcabil u hante le Cẖoo. Ca tu yilah le Cẖo nu caah hantbilo, ca bin alcabil u zute le cinco.

Then Cockroach's spirit was contented again.

Ca cimacchah u yol X-Kuruch tucaten.

Stories about People

To finish off the modern stories given in this anthology we give here a group of stories about people. In almost every case these stories paint a very unflattering picture of the people in them. More often than not the subject of the portrait is a woman.

Most of the "people" stories we know of appear to be imported stories. There are two major sources for "people" stories: the "Grimms' Fairy Tales" and "The Thousand and One Nights".

Two of the stories given here take their themes from the "Grimms' Fairy Tales". One theme is from the story "Frederick and Catherine" in which the wife foolishly takes the front door off its hinges and carries it with her, thinking that is what the husband commanded her when he tells her to make sure that the front door is secure. In the end the couple scare some thieves with the door and gather up their booty. This theme is the basis for the story given here called "The Wife who sold the Pig". Another theme comes from "Hans and His Wife Grettel" in which the woman, after eating up the fowl which she was cooking for an invited guest, scares off the guest by telling him that the man of the house is fetching his knife to cut off the guest's ears. This theme is to be found in "A Man who caught Eight Quail".

The collection of tales from "The One Thousand and One Nights" is a particularly rich source for many stories about kings and their offspring and other stories involving royalty plus several stories involving magical people and powers. One of these stories, "The Story of the Slave Tawaddud", found its way into the Books of Chilam Balam under the title "A Merchant's Servant Girl whose name was Teodora". Another story, "The Story of the Three Sisters", has been told by Bernardino Tun and recorded by Manuel J. Andrade. It is interesting to note however that in the version as told by Bernie Tun the Princess Periezade has the good sense to provide her brothers with "keyem" (corn dough used for making the drink of the same name) as they set off on their journeys in search of the speaking bird. We have been not particularly interested in these stories and thus have not taken the time to transcribe any of them, but examples of them are available on both our recordings and on the recordings by Manuel J. Andrade.

ROSARY
told by Igancia Ku de Cen, Ticul

There were two men lost in the woods who when they found the road to go to town were very hungry. They then passed by a house where the anniversary of the death of a woman was being done. As the men were passing, they saw that a lot of food was being made. Then one of the men said, "Go ask them whether the rosary is going to be done, then tell them we know to pray too."

Then the man went, so they say. "Is there going to be a rosary here, little mother?"

"There isn't. We don't know the rosary. We are only going to light the candles. We are going to speak her name. We are not doing the rosary. There is nobody here to do it."

ROSARIO
tzicbaltabi tumen Ignacia Ku de Cen, Ticul

Yan catul macoob zatoob ich kaxe, le ca tu caxtoob u be utial u binoob ich cahe, zeten tun uiihoob. Ca tun manoob ti humppel na tuux tu betaal le haab cimic huntul xunaan. Ca tun mani le macobo, ca tu uilobe tan u betaal zeten yaab hanal. Ca tu yalah huntul le macobo, "Xen a ualtiobe ua u kat u betoob u rosario; ca ualice c'uohel resar xan."

Ca bin bin le maco. "Nu caah ua uchul rosario uaye mamita?"

"Minaan. Toone ma ohel le rosario. Chen'c thabic le cibo. C' thanic u kabai. Ma tan'c betic le rosario. Minaan max cu beitc."

"If you don't mind, I know the rosary."

"Ua ma ppecexe tene in uohel le rosario."

"Do you know it little father, do you know it?"

"A uohleex ua tatito? A uohleex?"

"We know it."

"C' uohel."

"Well come on little father. Come on the both of you. I am very contented."

"Pos coteneex tatito. Coteneex. Hach cimac in uol."

He went to tell his partner, "Let's go in here. We only have to do the rosary, and we will have food. Let's go."

Ca bin u yale ti u etxibil, "Coox man telo. Ca chan'c bete le rosario, ca paatac hanal. Coneex."

Anyway, they went. They arrived; "Here we come, little mother."

Haylibe, ca binoob. Cu kuchlobe; "He'c taloone mamita!"

"Come on, little father, come on."

"Coten tatito, coteneex!"

They quickly rolled out their sacks, then they kneeled, then they began to say, "Las capsules, los perdigones, los fulminantes, los balas (the capes, the bird shot, the detonators, the bullets)." Things like that they said. "Chinga tu puta madre (fuck your mother the whore)."

Cu han hayle pita tiob, ca xolahoob, ca hoppol u thanoob, "Las capsulas, los perdigones, los fulminantes, los bales." Baaloob beyo bin. "Chinga tu puta madre."

"That's the way, little fathers. Bring back memories of my mother. You are bringing back memories of my mother."

"Beyo tatito! Kahzeex in mama! Ta kahziceex in mama."

"Las perdigones, los municiones, las balas, los fulminantes. Chinga tu puta madre."

"Los perdigones, los municiones, los bales, los fulminantes, chinga tu puta madre."

"That's it. That's it. Bring memories of my mother. I love the way you bring me memories of my mother."

"Beyo! Beyo! Kahzeex in mama. Zeten utz in than beyo ca kahzeex in mama."

"O.K. What's your mother's name?"

"Malob, bix u kaba a mama?"

"Aurelia."

"Aurelia."

"O.K. Chinga tu puta madre Aurelia. So. Ya esta la rosario doñita (That's the end of the rosary, little woman.)"

"Malob. Chinga tu puta madre Aurelia! Bah. Ya esta la rosario doñita."

"Is that it?"

"Dzoc ua beyo?"

"That's it. Now is there pay?"

"Dzocaan. Beyora yan ua u booli?"

"There is. Now I will quickly give you your food." Then a table was brought out, then the tortillas were brought out, then a turkey was brought out. "Eat, it's yours."

"Yan. Beyora cin in han dza teex a hanal." Ca hozabi humppel mesa. Ca hozabi le uahe. Ca hozabi huntul ulum. "Hanteex! Atialeex!" Ca uilaal bix u hanlobe u

Then one saw how they ate, they gulped down the turkey. When they were finished then she said, "How much do I owe you, father?"

cacaahoob u hancoob le ulumo. Le dzocobe ca tu yalah, "Bahux in paxmahteex, tata?"

"Nothing, nothing."

"Mixbaal! Mixbaal."

"I will quickly give you two tortillas and a little bit of that meat."

"He in han dzic teex cappel uah yetel humpit le bako."

"O.K. O.K."

"Malob. Malob."

Then she quickly gave them a stack of tortillas, then the breast of the turkey was brought out, the leg of the turkey too, then it is quickly given to them. "Here you are father. God pay you because you just brought me memories of my mother."

Ca tu han dza tiob humppel dzapa uah. Ca hozabi u tzem ulum, u yoc ulum xan, ca han dzabal tiob. "Helo tata. Dios botic teex tumen dzoc a kahziceex in mama!"

THE WIFE WHO SOLD HER PIG
written by Alejandra Kim Bolles

ATANTZIL TU CONAH U KEKEN
dzibtabi tumen Alejandra Kim Bolles

There was it is said a man and his wife, who were raising a beautiful pig. Then his wife said like this, "Oh husband. What day are we selling the pig?"

Yan bin huntul mac yetel u yatane, tu ch̄izicoob humppel hadzutz keken. Ca tu yalah u yatan beya, "Ay uicham. Baax kin c' conic le kekeno?"

"Oh wife. When August comes."

"Ay uatan. Can tac Agosto."

The other day then after her husband went to work, then a man came, then he knocked. Then went the wife to open the door, she says like this, "What do you want big man?"

Ulak kin tune dzoc u bin u yicham meyahe ca tal huntul mac, ca kopnahi. Ca bin le uatan u he le hol nao, cu yalic beya, "Baax a kati, nohoch mac?"

"Woman. Is there a pig you'll sell me?"

"Xunan. Yan ua keken a conteneex?"

"We have one, but I am not selling it. I am waiting for August to come."

"Yan toon huntuli, pero ma tin conic. Tin paatic u tal Agosto."

"Well woman, I am August."

"Pero xunan, tene Agostoen."

"Oh yeah. You're August? O.K. then. I will sell it to you." Then she sold that pig.

"Am, Agostoech? Malob tun. He in conic teche." Ca tu conah le kekeno.

When her husband returned, then he asked where was that pig, then his wife said like this, "Don't you know a thing husband? I just sold that pig."

Le ca zutnah le u yichamo ca tu katah tuux yan le kekeno. Ca tu yalah u yatan beya, "Ma a uohel humppel baali uicham? Dzoc in conic le kekeno."

"But wife. Why did you sell it? Didn't I tell you that when August comes we sell it?"

"Pero uatan! Baaxten ta conah? Ma tin ualah tech le can tac Agosto c' conic?"

"That's what I did, husband. A man, named August, came, then I sold it to him."

"Bey tin betah, uicham. Tali huntul mac, Agosto u kabae, ca tin conah ti."

"But girl! Not the man August is what I am telling you, the month August."

"Pero x-cẖupal! Ma mac Agosto cin ualic tech. U mes Agosto."

"I don't know husband. Me I have just sold it."

"Ma in uohel uicham. Tene dzoc in conic."

"Well let's go get it because that pig has a way to go to get fat. Pull the door. Let's go."

"Pues coox cẖae tumen le kekeno yan u bin u poloctal. Col le hol nao. Coox."

That poor woman. Because she pulled the door very hard, at once she pulled it out, then she put it on her head to carry it, then she went behind her husband. Since her husband, because he was going very fast, didn't see what his wife is doing. When they had just walked a little bit, then his wife said like this, "Oh husband! I am already very tired."

Otzil le xunano. Tumen zeten chich tu colah le hol nao humpuli ca tu hodzah. Can tun tu kochah, ca bin tu pach u yichamo. Le u yichamo tumen zeten alcab u bine ma tu yilah baax cu betic u yatano. Dzoc tun u ximbalticoob humppite ca tu yalah u yatan beya, "Ay uicham! Dzoc in zeten canal."

"Why then are you already tired, woman? I see that we haven't walked very much." Then he turned his eyes back, then he saw his wife carrying the door on her head. "But woman! Why then did you bring the door?"

"Baaxten tun dzoc a canal, cole? Tene cin uilice ma yaab dzoc a ximbaltic." Ca tun zutnahi u yiche, ca tu yilah u yatano u kochmah le hol nao. "Pero x-cole! Baaxten tun ta tazah le hol nao?""

"I don't know. Didn't you tell me that I should pull it?"

"Ma in uohli. Ma tech ta ualah ten ca in cole?"

"But I didn't tell you that you should bring it. I only told you that you should close it."

"Pero ma tin ualah tech ca a taze. Chen tin ualah tech ca a kale."

"Well I don't know, husband. Me I have already brought it."

"Pues ma in uohel, uicham. Tene dzoc in tazic."

"O.K., woman. Since we have already come far, it is not possible that we return again. Bring it, so that I can help you." Then he put the door on his head, then they went.

"Malob, x-cole. Bey dzoc' naachtaloon, ma tu patal c' zutic tucaten. Taze ca in uanteche." Ca tu kochah le hol nao, ca binoob.

While they were doing this, it became dark. Then the wife said like this, "Oh husband. I am already very tired. I want to sleep."

Le tun cu betcobe tu akabtal. Ca tu yalah le uatan beya, "Ay uicham. Dzoc in zen canal. In kat uenel."

"But where are we going to sleep? There

"Pero tuux cen'c uencoon beya? Minaan

isn't even a house, there isn't anything, just forest. Anyway. Let's find some place to be." Then they arrived where there was a big tree, then he said like this, "Let's climb up into that big tree." Then they placed the door up there, then they laid down to sleep. That's what they did then.

mix humppel na, minaan mixbaal, chen kaax. Haylibe. Coox caxtic tuux yantal." Ca tun kuchoob tuux yan humppel nohoch che, ca tu yalah beya, "Coox nacal ti le nohoch cheo." Ca tu dzahoob le hol nao te caanalo, ca chilahoob uenli. Bey tu bethoob tun.

They weren't really sleeping, when they heard some men come. And after all they brought their guitars, they made a lot of noise. They are singing, they are drinking rum. They said the wife like this, "Oh husband. What is that thing?"

Ma hach uencobi ca tu yuboob tu taloob dzedzec macoob. Tu kayoob, tu ukicoob aguardiente. Ca tu yalah le uatan beya, "Ay uicham. Baax le baalo?"

"I don't know. I think robbers. Shut your mouth, wife. Don't you talk. If they hear that we are here, they will kill us."

"Ma in uohel. Mi h-ocoloob. Mac a chi, uatan. Ma a than. Ua cu yuycoob uay yanone, he u cimzcone."

Those men played, they sang, then the wife said like this, "Oh husband. I want very much to dance."

Le macobo tu paxoob, tu kayoob. Ca tu yalah le uatan beya, "Ay uicham. Hach tac in uokot."

"But how are you going to dance girl? Do you want that we be killed?"

"Pero bix tun can a uokot, x-ch̓upal? A kat ua ca cimzaalcoon?"

"I don't know. Me I want to dance very much." Then she began then to prance around on that door, she makes a lot of noise like that.

"Ma in uohel. Tene hach tac in uokot." Ca hoppol tun u tzantzanchaktic le hol nao, tu betic yaab hum beyo.

Then she is heard by the men who were underneath, then they said, "Machiz! What's that thing up there? I think there's very many animals up there." Then their spirit got frightened, then they went running. Then they left very many things down there.

Ca uyaboob tumen le macobo te cabalo. Ca tu yaloob, "Machiz! Baaxi baal yan te caanalo? Mi yan zeten yaab balche te caanalo." Ca hak u yoloob, ca binoob alcabi. Ca tu paatoob zeten yaab baaloob te yanalo.

When therefore that girl who was dancing, when she heard there wasn't any playing, then she said, "Finished husband. They just went. Let's see what they left. I see that they left very many thing down there." Then they got down, then they saw three bags filled with money, and their guitar. Then they said, "Machiz! Those men certainly were robbers."

Le tun le x-ch̓upal tu okoto ca tu uyah minaan le paxe, ca tu yalah, "Dzoci uicham. Dzoc u binoob. Coox uilic baax tu ppatoob. Tin uilic zeten yaab baal tu ppatahoob te cabalo." Can tun emoob, ca tu uilhoob oxppel zabucan chupi yetel takin yetel u guitarra. Ca tu yalahoob beya, "Machiz! Le macoob h-ocoloob bacaan."

Then the wife said like this, "What are we going to do then?"

Ca tu yalah le uatan beya, "Baax can a bete tun?"

"Not what, girl. Let's take this money.

"Ma baaxi, x-ch̓upal! Coox bizic le takina.

Since you have already sold that pig, let's take this money."

"Aren't we going to get that pig?"

"What pig? Don't you see how much money we have now?"

"O.K. then." Then they loaded the bags with money on their backs, then they went to their home.

Bey dzoc a conic le kekeno coox bizic le takina."

"Ma tan'c bin cħae le kekeno?"

"Baax keken? Ma ta uilic bahun takin yan toon beyora?"

"Malob tun." Ca tu cuchoob le zabucanoob yetel takin, ca tu bizoob tu yotocho.

A MAN WHO CAUGHT EIGHT QUAIL
told by Ladislao Cen Chan, Ticul

There was they say an old man who had a gun, but it couldn't hit those birds. Then he said to his wife, "If you could see wife, this gun of mine doesn't hit the birds."

"Husband. Why don't you make a box trap?"

"Your word is true, woman. I'm going to make a box trap." Then therefore he made it, then he took it into the woods. Then he put it where the quail drink water, then he put a little pinch of corn beneath the box trap. When those little quail came again, their spirits were contented when they saw that corn. Then they went in, then they moved the little cord which held the lid of the box trap up. Then it closed. When the man went to look, there were eight little quail. Then he went running to his home. He arrives, he says to his wife like this, "Wife. I just caught eight little quail."

"Didn't I tell you father? What do you want your gun for? The box trap is better. Since you've just caught those birds, go tell your compadre to come here. Then we'll eat together."

With that the old man went. When he arrived at the home of his compadre, then he said to him like this, "Compadre. You should come to eat at my house. You're going to eat boiled pumpkin seeded quail."

HUNTUL MAC TU CHUCAH OCHO BECĦOOB
tzicbaltabi tumen Ladislao Cen Chan, Ticul

Yan bin huntul nohoch dzule yan humppel u dzon, pero ma tu tzayah ti le cħicħobo. Ca tu yalah ti u yatan, "Ua ca uile uatan, le in dzona ma tu tzayah ti le cħicħobo."

"Uicham. Baaxten ma ta betic humppel arcon."

"Hah a than, cole. Nin caah in bete humppel arcon." Ca tun tu betah, ca tu bizah te ich kaxo. Ca tu dza tuux cu ukic ha le becħobo, ca tu dza hun chan thuy ixim yanal le arcono. Le ca taloob le chan becħobo, cimac u yoloob ca tu yiloob le ixime. Ca ocobi, ca tu peczcoob u chan zuum tuux thili le u mac le arcono. Ca kali. Ca bin le mac u yilo, ocho chan becħoob yani. Ca bin alcabi tu yotoch. Cu kuchie, cu yalic ti u yatan beya, "Uatan! Dzoc in chucic ocho chan becħoob."

"Ma tin ualah tech tat? Baaxtial tech a dzon? Mas malob le arcono. Bey dzoc a chucic le cħicħobo, xen a uale ti a compadre ca tac uaye caah'c muul hante."

Ca tun bin le nohoch maco. Le ca kuchi tu yotoch le u compadreo, ca tu yalah ti beya, "Compadre. Ca tacech hanal tin uotoch. Onzicil becħ can a hante."

"Wow. O.K., compadre. Here I come. I'll just finish what I'm doing then I'll come right away."

"Machiz. Malob compadre. He in tale. Chen cin dzoczic baax cin betice cin han tal."

"O.K., compadre. I'm going to help my wife. I'll wait for you there." That's what he says, then he went.

"Malob, compadre. Tene tin bin in uante le in uatano. Telo cin in paatcech." Bey cu yalice, ca tun bini.

When then his wife finished killing all those birds, then she put them to cook with the pumpkin seeds. She stirred the pumpkin seeds, she stirred, she stirred, there began to be more. She counted, "One, two, three, four, five, six, seven, eight, nine, ten. It's really true. They're becoming more. I have to eat one." Then she ate it. Afterwards, she counted again. There were still ten. Then she ate another. She kept doing that, then there was only one, but she thinks there are still ten in the pumpkin seeds because she is stirring the one that is there in the food. Then she said like this, "I'll just eat another one." Then she ate it. She is stirring that pumpkin seeds again, but there isn't another bird. She has just eaten them all. Then her husband arrives. "Oh husband. Have you just come? Grab that machete. Go bring me a piece of banana leaf so that I can make tortillas."

Le tun u yatano dzoc u lah cimzic le ch̓ich̓obo, dzoc u dzic kaak yetel u zicli. Tu peczic ichil le ziclo, tu peczic, tu peczic, tu yaabtal. Cu xocic, "Huntul, catul, oxtul, cantul, cinco, seis, siete, ocho, nueve, diez. Hach tu hahil. Tu yaabtal. Yan in hantic huntuli." Ca tu hantah. Dzocole, tu xocah tucaten. Leyli tu xocah diezppeli. Ca tu hantah ulak. Bey cu betic, ca ppati chen huntuli, pero letie tu tuclic leyli diez yan te ichil le ziclo tumen tu peczice le huntul yan ichil le hanalo chichaan bey yan mas ichil le ziclo. Ca tu yalah beya, "He in chan hantic ulak huntuli." Ca tu hantah. Tu peczic le ziclo tucaten, pero minaan ulak ch̓ich̓. Dzoc u hantic tulacloob. Le cu kuchul u uichan. "Ay uichan. Dzoc a tal. Ch̓ae le mazcabo. Xen a tazten hunxet u le haaz utial in pakach."

"O.K." Then he went behind the house to cut the banana leaf. When that compadre arrived, then he said like this, "Where is my compadre?"

"Malob." Ca tun bin tu pach na, u xot u le haazo. Le ca kuchi le compadreo, ca tu yalah beya, "Tun yan in compadre?"

"Shut your mouth! Shut your mouth! Your compadre went behind the house with a knife, he's thinking of cutting your ear."

"Mac a chi! Mac a chi! Bihaan a compadre pach nao yetel u mazcab, tu tuclic u xotic a xicin."

"Why?"

"Baaxten?"

"I don't know, but that's what he said. He has to cut your ear."

"Ma in uohli, pero bey tu yalah. Yan u xotic a xicin."

"Wow. Well wait I'm going."

"Machiz! Pues pat in bin."

"Wait while I quickly pull out a bit if the food for you to take, compadre. Meanwhile quickly bring me a piece of banana leaf, so that I can cover it for you."

"Patic in han halic hunppit le hanal a bize, compadre. Mientras han taze hunxet u le haazo utial in tohic tech."

"O.K." Then he went out behind the

"Malob." Ca hoki tu pach le nao, ca ilabi

house, then he was seen by the husband of the old lady, he sees then that the compadre has a knife in his hand. He sees he's going to cut that banana leaf, then he said like this, "Compadre, I'm going to cut just one piece."

tumen u yichan le x-nuco, tu yilic tun u machmah humppel mazcab le compadre. Tu yilic nu caah u xote le haazo, ca tu yalah ti beya, "Compadre, ten cin in xote chen hunxet."

Then answered the compadre like this, "Not one piece. Not one piece." Then he went running, he didn't return.

Ca tu nucah le compadre beya, "Mix hunxet. Mix hunxet." Ca bin alcabi. Ma zutnahi.

When the husband of that old lady came again, he says like this, "Where is the compadre?"

Le ca tal le u yicham le x-nuco cu yalic beya, "Tuux yan le compadre?"

"Your compadre has just eaten all the meat in the food. Look, there's only pumpkin seeds."

"A compadre dzoc u lah hantic u bakil le hanalo. Ilae! Chen zicil yani."

"What's that you say woman?"

"Bix a than cole?"

"Come see. There isn't any." She then stirred that food, he sees there isn't its meat, only pumpkin seeds. Then he quickly went out behind the compadre, but he wasn't there. He had already gone. That's the way it stayed, just that the old lady had eaten that meat.

"Coten a uile. Minaan." Tu peczic tun le hanalo, cu yilic minaan u bake, chen zicil. Ca han hoki tu pach le compadre, pero minaan. Dzoc u bin. Ca ppate, chen le x-nuc tu hantah le bako.

POP EYED MOUSE
told by Martina Yu Chan, Ticul

PPICHI ICHI CH̓O
tzicbaltabi tumen Martina Yu Chan, Ticul

There was they say a mother, who sat down to make tortillas. When her boy came, then he said to her, "Oh Mama. I want to eat old lady's phlegm with pop-eyed mouse."

Yan bin huntul mamatzile, culah tu pakache. Ca tali u tancelem pal, ca tu yalah ti, "Ay Mama. Tac in hantic hac zeen x-nuc yetel ppichi ichi ch̓o."

"O.K., child. Right now I'll make it." Then she got up, she went to catch a mouse. When she caught it, then she plucked out the eyes of the mouse. Then she put them in the corn dough, then she mixed it up. Only thing, she didn't put lard in, her phlegm like that she put in the corn dough. Then she mixed it up, so that she could make the thick tortillas. When she finished making the tortillas, her child came. "There you are child. I have just made that old lady's phlegm with pop-eyed mouse."

"Malob, pal. Beyora cin in bete." Ca tun likil, ca tun bin u mach huntul ch̓o. Ca tu chucah, ca tu hoya u yich le ch̓oo. Ca tu dza ichil le huch̓o, ca tu xaktah. Chen baale, ma tzatz tu dzahi, u zeen beyo tu dza ichil le huch̓o. Ca tu xaktah tun utial u betic le pimo. Dzoc u pakachtice, tu tal u pal. "Helo pal. Dzoc in betic le hac zeen x-nuc yetel ppichi ichi ch̓o."

"O.K., Mama." Then she tied them nicely in a piece of cloth, then she gave them to her child. Then he took it.

"Malob, Mama." Ca tun tu ci toah ti hunxet nok, ca tu dza ti u pal. Ca tu bizah.

When he arrived in the garden, then he opened it, then he saw the small eyes of the little mouse in the thick tortilla. Then he said like this, "What's this thing like this? My Mama certainly did put mouse eyes in the thick tortillas." He didn't eat then. He put them on his back, then he took them to his house. He arrives, he says, "Mama. What's that you gave me to eat like this?"

Ca tun kuchi ich cole, tu uachic, ca tu yilah u mehen ichobe le chan ch̓oo ti yan ichil le pimo. Ca tu yalah beya, "Baaxe baal beya? In Mama hach tu hahil u ich le ch̓oo tu dza bacan ichil le pimo." Ma tu hanti. Ca tu cuchah, ca tu bizah tucaten ti u yotoch. Cu kuchle, ca yalic, "Mama. Ban le ta dza ten cin hante beya?"

"I don't know, child. Wasn't it you who told me you wanted to eat pop-eyed mouse with old lady's phlegm? Well that's what I made for you."

"Ma in uohli, pal. Ma ua tech ta ualteni tac a hantic ppichi ichi ch̓o yetel hac zeen x-nuc? Pues leti tin betah tech."

"Did you really put in mouse eyes?"

"Hach ua tun le ich ch̓o ta dzahi?"

"That's it I suppose."

"Bey ixtaco."

"What then was the old lady's phlegm? What did you put like that?"

"Baax tun le hac zeen x-nuco? Baax ta dza beyo?"

"Well like that, my phlegm."

"Pues beyo. In zeen."

"But Mama! That's not what I told you. That old lady's phlegm, pig's lard, and the pop-eyed mouse, beans. That's the thick tortilla with beans I wanted to eat, not the thing you've made me. Ahreydobaya. What's this for me. Fo!" He quickly threw it to the dog. The thick tortillas were eaten by that dog.

"Pero Mama! Ma le tin ualah techi. Le hac zeen x-nuco, tzatzil keken, yetel u ppichi ichi ch̓o, u buuli. Leti u pimpim uah yetel buuli in kat in hante, ma leti le baal ta betah tena. Ahreydobaya. Baaxtial ti ten. Fo!" Tu han pulah ti le peko. Ca hantab le pimoob tumen le peko.

JOHN LAZY
written by Alejandra Kim Bolles

JUAN MAKOL
dzibtabi tumen Alejandra Kim Bolles

There was it is said a man and his wife, who were very poor because the boy was very lazy. One day the wife says like this, "Oh John. Just go and gather fire wood, because there isn't even one bit of fire wood so that I can make tortillas."

Yan bin huntul mac yetel u yatane, hach zeten otziloob tumen le xibpalo zeten makol. Humppel kine cu yalic u yatan beya, "Ay Juan. Chan xen zi, tumen minaan mix humppit zi utial in pakach."

"Oh wife. I am very tired. Let me just lie down awhile. After I get up I will go gather fire word."

"Ay uatan. Hach caananen. Patic in chan chital huntzutuc. Dzocole cin likil cin bin zi."

His wife says like this, "O.K., but just awhile." Then John lay down to sleep.

Cu yalic u yatan beya, "Malob, pero chen huntzutuc." Ca chilah Juan uenel.

After an hour passed then his wife said like this, "John. It has just become midday, the sun is becoming hot. Go to gather the fire wood so that I can make a little bit of tortillas for you to eat."

Dzoc u man humppel ora ca tu yalah u yatan beya, "Juan. Dzoc u chunkintal, tu chocotal kin. Xen ti le zio utial in betic hunppit uah a hante."

"Oh wife. Still I am very tired."

"Ay uatan. Leyli hach caananen."

"I don't know. If you don't go to gather fire wood, I can't make the tortillas so that you can eat."

"Ma in uohel. Ua ma ta bin te zio, ma tin betic le uah utial a hante."

John says like this, "Oh O.K. then. Bring my sandals." Then his sandals were brought. "Put them on my feet." Then they were put on his feet. "Bring my hat." The his hat was brought. "Put it on my head." Then it was put on his head. "O.K. Lift me up." Then he was lifted up out of his hammock. "Take me to the door." Then he was taken to the door. "Put one of my feet over the door step." The one of his feet was put outside. Anyway, then he went with his machete.

Cu yalic Juan beya, "Ay malob tun. Taz in xanab." Ca tazab u xanab. "Tac tin uoc." Ca tac tu yoc. "Taz in ppoc." Ca tazab u ppoc. "Dza tin pol." Ca dzabi tu pol. "Malob. Likzeni." Ca likzab tu kaan. "Bizen ti hol na." Ca bizabi ti hol na. "Hoze humppel in uoc ti le marco." Ca hozabi humppel u yoc te tancabo. Haylibe, ca bini yetel u mazcab.

When he arrived in the garden, he was already tired of walking. Then he saw an old tree trunk, then he lay down to sleep again. "When I wake up I will go to gather fire wood." When he woke again it had already become night, then he said like this, "Ave Maria Santisima! It has already become night. I have done a lot of sleeping." Then he saw a tree trunk by his side, then he said like this, "I'm not going any further. I'm going to chop that tree trunk then I will take it. Tomorrow I come back again so that I can chop that fire wood."

Ca kuchi ti ich colo, dzoc u canal ximbale. Ca tu uilah humppel x-nuc chum che, ca tun chilah uenel tucaten. "Le can ahcene cin bin in caxte le zio." Le ca ahe dzoc u akabtal, ca tu yalah beya, "Ave Maria Santisima! Dzoc u akabtal. Hach yaab uenel tin betah." Ca tu uilah humppel chum che tu yicnalo, ca tu yalah beya, "Ma tin bin mas nach. Nin caah in ch̄ace le chum cheo ca in bize. Zamal cin ca zut utial in ch̄ac le zio."

Then he began to chop that tree trunk, then he saw there was something inside. Then he said like this, "What is there here?" Then he peered in, then he saw, it was like a jar. Then he took off all the debris there was on top of it, then he saw it was full with gold. "Wow! What's this thing here? I think it is pure gold. Who knows who left it here. Anyway. Since I

Ca hoppol u ch̄acic le chum cheo, ca tu uilah yan baal ichil. Ca tu yalah beya, "Baax yan tela?" Ca tu ch̄enebtah, ca tu uilah, bey humppel ppule. Ca tu lukzah tulacal le zohol yan yokole, ca tu uilah chup yetel takin. "Machiz. Baax le baal beya? Mi puro takin. Quien sabe max tu patah tela. Haylibe. Bey dzoc in caxtico, mi intial, pero ma tin bizic tulacal tumen hach

have just found it, I think it is mine, but I can't take it all because it is very heavy. I am going to take only two pieces of gold." Then he took them.

al. Nin caah in bize chen cappel le takino." Ca tu bizah.

When he arrives at his home, his wife says like this, "But John! Where is the fire wood you went to get?"

Le ca kuch tu yotocho, cu yalic u yatan beya, "Pero Juan. Tuux yan le zi binech a cha̓o?"

"There isn't any, but I found gold. Look. I brought you two. Go to sell them, then you can buy food so we can eat."

"Minaan, pero tin caxtah takin. Ile. Tin tazah tech cappeli. Xen a cone, ca a man hanal ca'c hante."

Then his wife said like this, "Where did you find it?"

Ca tu yalah u yatan beya, "Tuux ta caxtah?"

"There in those woods. Wasn't I chopping a tree trunk, then I saw there was a thing inside. Then I took off its debris, then I saw a jar full with gold."

"Te ichil le kaxo. Ma tin cha̓cic hunppel chum che, ca tin uilah yan baal ichil. Ca tin lukzah u zohol, ca tin uilah humppel ppul chup yetel takin."

Then his wife said like this, "O.K. then. Go tell the compadre and the comadre to come eat."

Ca tu yalah u yatan beya, "Malob tun. Xen a thane le compadre yetel le comadre ca talacoob hanal."

"O.K." says John. Then he went. When the compadres arrived then they said like this, "What is happening here? Before wasn't it that you hadn't any money so that you could eat? Why then today do you have much money?"

"Malob." cu yalic Juan. Ca bini. Le ca kuchi le u compadreobo ca tu yaloob beya, "Baax cu uchul tela? Ma cuchi minaan teex takin utial a hanteex? Baaxten behlae zen yaab takin yan teex?"

John Lazy says like this, "Don't you know? I found gold."

Ca yalic Juan Makol beya, "Ma ca a uohel teexe, tene tin caxtah takin."

"Ah so? How did you do it?" Then they were told everything by John how and where he found that gold.

"Am bey? Bix tun ta betah." Ca lah tzol tiob tumen Juan bixi yetel tuuxi tu caxtah le takino.

When they finished eating then the compadre went to his home. Then he began to think how will he screw that John, he thinks like this, "I am going to wait for it to become dark, then I will go there in the garden so that I can grab all that gold so that I screw my compadre John." That he did.

Le ca dzocol u hanalobo, ca bini le compadre tu yotoch. Ca hoppol u tuclic bix u topic le Juano, cu tuclic beya, "Nin caah in paate u ekhocha̓entale, ca xicen te ich colo utial in lah cha̓ic le takino utial in topic in compadre Juan." Bey tu betah.

When it became dark then he grabbed his machete, then he went. When he arrived in the woods, then he saw there really was a jar filled with gold in that tree trunk. Then he said like this, "Now I will take it.

Le ca ekhocha̓enchahe ca tu cha̓ u mazcabe, ca bini. Le ca kuchi ti kaxo, ca tu yilah hahil yan humppel ppul cha̓up yetel takin ichil le chum cheo. Ca tu yalah beya, "Beyora cin in biza. Ca in tace. Le can tac

I am going to hide it. When my compadre comes to take it, it's gone. I have already taken it." He takes off the debris there was on top, then he saw there was purely snakes. Then he was surprised, then he quickly covered the mouth of the jar with stone. Then he said like this, "This little devil my compadre has just lied to me, but now I am going to screw him."

in compadre u cẖao, minaan. Dzoc in bizic." Tu lukzic u zoholi yan yokolo, ca tu yilah puro can yani. Ca hak u yol, ca tu han macah u hol le ppulo yetel tunich. Ca tu yalah beya, "Le u mehen cizin in compadre dzoc u tuzcen, pero beyora cin in topa."

Then he put the jar on his head, then he took it to John Lazy's house. When he arrived at John's house, then he said like this, "Compadre, didn't you tell me you found very much gold? Well, I am just bringing it to you. Here!" Then he threw it on top of John who was lying there, but when the jar fell, then it broke. Then the gold all spilled out.

Ca tu kochah le ppulo, ca tu bizah tu yotoch Juan Makol. Le ca kuch tu yotoch Juan, ca tu yalah beya, "Compadre. Ma ta ualah tene ta caxtah zeten yaab takin? Pos, dzoc in tazic tech. Hela!" Ca tu pulah yokol le Juan chilicbalo, pero le ca lubi le ppulo, ca paxi. Ca lah kikitpah le takino.

Then John said like this, "Oh compadre. God pays you very much for just bringing me this gold because I am too tired to go and take it."

Ca tu yalah Juan beya, "Ay compadre. Hach dios botic tech dzoc a tazic ten le takina tumen hach caananen ca xicen in cẖae."

The compadre turned his back, then he went. He was very angry because with him it was purely snakes, with John pure gold. Because of that he was angry. Then he became sick, then it gave him green shit (diarrhea). Then he died.

Le compadre ca tu zut u pache, ca bini. Zeten tun tu kuxi tumen yetel letie puro can, yetel le Juan puro takin. Tu olal le u cuxilo. Ca kohaanchahi, ca tu dza yax ta ti. Ca cimi.

Stories about People

To finish off the modern stories given in this anthology we give here a group of stories about people. In almost every case these stories paint a very unflattering picture of the people in them. More often than not the subject of the portrait is a woman.

Most of the "people" stories we know of appear to be imported stories. There are two major sources for "people" stories: the "Grimms' Fairy Tales" and "The Thousand and One Nights".

Two of the stories given here take their themes from the "Grimms' Fairy Tales". One theme is from the story "Frederick and Catherine" in which the wife foolishly takes the front door off its hinges and carries it with her, thinking that is what the husband commanded her when he tells her to make sure that the front door is secure. In the end the couple scare some thieves with the door and gather up their booty. This theme is the basis for the story given here called "The Wife who sold the Pig". Another theme comes

from "Hans and His Wife Grettel" in which the woman, after eating up the fowl which she was cooking for an invited guest, scares off the guest by telling him that the man of the house is fetching his knife to cut off the guest's ears. This theme is to be found in "A Man who caught Eight Quail".

The collection of tales from "The One Thousand and One Nights" is a particularly rich source for many stories about kings and their offspring and other stories involving royalty plus several stories involving magical people and powers. One of these stories, "The Story of the Slave Tawaddud", found its way into the Books of Chilam Balam under the title "A Merchant's Servant Girl whose name was Teodora". Another story, "The Story of the Three Sisters", has been told by Bernardino Tun and recorded by Manuel J. Andrade. It is interesting to note however that in the version as told by Bernie Tun the Princess Periezade has the good sense to provide her brothers with "keyem" (corn dough used for making the drink of the same name) as they set off on their journeys in search of the speaking bird. We have been not particularly interested in these stories and thus have not taken the time to transcribe any of them, but examples of them are available on both our recordings and on the recordings by Manuel J. Andrade.

ROSARY
told by Igancia Ku de Cen, Ticul

There were two men lost in the woods who when they found the road to go to town were very hungry. They then passed by a house where the anniversary of the death of a woman was being done. As the men were passing, they saw that a lot of food was being made. Then one of the men said, "Go ask them whether the rosary is going to be done, then tell them we know to pray too."

Then the man went, so they say. "Is there going to be a rosary here, little mother?"

"There isn't. We don't know the rosary. We are only going to light the candles. We are going to speak her name. We are not doing the rosary. There is nobody here to do it."

"If you don't mind, I know the rosary."

"Do you know it little father, do you know it?"

"We know it."

"Well come on little father. Come on the both of you. I am very contented."

He went to tell his partner, "Let's go in

ROSARIO
tzicbaltabi tumen Ignacia Ku de Cen, Ticul

Yan catul macoob zatoob ich kaxe, le ca tu caxtoob u be utial u binoob ich cahe, zeten tun uiihoob. Ca tun manoob ti humppel na tuux tu betaal le haab cimic huntul xunaan. Ca tun mani le macobo, ca tu uilobe tan u betaal zeten yaab hanal. Ca tu yalah huntul le macobo, "Xen a ualtiobe ua u kat u betoob u rosario; ca ualice c'uohel resar xan."

Ca bin bin le maco. "Nu caah ua uchul rosario uaye mamita?"

"Minaan. Toone ma ohel le rosario. Chen'c thabic le cibo. C' thanic u kabai. Ma tan'c betic le rosario. Minaan max cu beitc."

"Ua ma ppecexe tene in uohel le rosario."

"A uohleex ua tatito? A uohleex?"

"C' uohel."

"Pos coteneex tatito. Coteneex. Hach cimac in uol."

Ca bin u yale ti u etxibil, "Coox man telo.

here. We only have to do the rosary, and we will have food. Let's go."

Ca chan'c bete le rosario, ca paatac hanal. Coneex."

Anyway, they went. They arrived; "Here we come, little mother."

Haylibe, ca binoob. Cu kuchlobe; "He'c taloone mamita!"

"Come on, little father, come on."

"Coten tatito, coteneex!"

They quickly rolled out their sacks, then they kneeled, then they began to say, "Las capsules, los perdigones, los fulminantes, los balas (the capes, the bird shot, the detonators, the bullets)." Things like that they said. "Chinga tu puta madre (fuck your mother the whore)."

Cu han hayle pita tiob, ca xolahoob, ca hoppol u thanoob, "Las capsulas, los perdigones, los fulminantes, los bales." Baaloob beyo bin. "Chinga tu puta madre."

"That's the way, little fathers. Bring back memories of my mother. You are bringing back memories of my mother."

"Beyo tatito! Kahzeex in mama! Ta kahziceex in mama."

"Las perdigones, los municiones, las balas, los fulminantes. Chinga tu puta madre."

"Los perdigones, los municiones, los bales, los fulminantes, chinga tu puta madre."

"That's it. That's it. Bring memories of my mother. I love the way you bring me memories of my mother."

"Beyo! Beyo! Kahzeex in mama. Zeten utz in than beyo ca kahzeex in mama."

"O.K. What's your mother's name?"

"Malob, bix u kaba a mama?"

"Aurelia."

"Aurelia."

"O.K. Chinga tu puta madre Aurelia. So. Ya esta la rosario doñita (That's the end of the rosary, little woman.)"

"Malob. Chinga tu puta madre Aurelia! Bah. Ya esta la rosario doñita."

"Is that it?"

"Dzoc ua beyo?"

"That's it. Now is there pay?"

"Dzocaan. Beyora yan ua u booli?"

"There is. Now I will quickly give you your food." Then a table was brought out, then the tortillas were brought out, then a turkey was brought out. "Eat, it's yours." Then one saw how they ate, they gulped down the turkey. When they were finished then she said, "How much do I owe you, father?"

"Yan. Beyora cin in han dza teex a hanal." Ca hozabi humppel mesa. Ca hozabi le uahe. Ca hozabi huntul ulum. "Hanteex! Atialeex!" Ca uilaal bix u hanlobe u cacaahoob u hancoob le ulumo. Le dzocobe ca tu yalah, "Bahux in paxmahteex, tata?"

"Nothing, nothing."

"Mixbaal! Mixbaal."

"I will quickly give you two tortillas and a little bit of that meat."

"He in han dzic teex cappel uah yetel humpit le bako."

"O.K. O.K."

"Malob. Malob."

Then she quickly gave them a stack of tortillas, then the breast of the turkey was brought out, the leg of the turkey too, then it is quickly given to them. "Here you are father. God pay you because you just brought me memories of my mother."

Ca tu han dza tiob humppel dzapa uah. Ca hozabi u tzem ulum, u yoc ulum xan, ca han dzabal tiob. "Helo tata. Dios botic teex tumen dzoc a kahziceex in mama!"

THE WIFE WHO SOLD HER PIG
written by Alejandra Kim Bolles

ATANTZIL TU CONAH U KEKEN
dzibtabi tumen Alejandra Kim Bolles

There was it is said a man and his wife, who were raising a beautiful pig. Then his wife said like this, "Oh husband. What day are we selling the pig?"

Yan bin huntul mac yetel u yatane, tu ch̓izicoob humppel hadzutz keken. Ca tu yalah u yatan beya, "Ay uicham. Baax kin c' conic le kekeno?"

"Oh wife. When August comes."

"Ay uatan. Can tac Agosto."

The other day then after her husband went to work, then a man came, then he knocked. Then went the wife to open the door, she says like this, "What do you want big man?"

Ulak kin tune dzoc u bin u yicham meyahe ca tal huntul mac, ca kopnahi. Ca bin le uatan u he le hol nao, cu yalic beya, "Baax a kati, nohoch mac?"

"Woman. Is there a pig you'll sell me?"

"Xunan. Yan ua keken a conteneex?"

"We have one, but I am not selling it. I am waiting for August to come."

"Yan toon huntuli, pero ma tin conic. Tin paatic u tal Agosto."

"Well woman, I am August."

"Pero xunan, tene Agostoen."

"Oh yeah. You're August? O.K. then. I will sell it to you." Then she sold that pig.

"Am, Agostoech? Malob tun. He in conic teche." Ca tu conah le kekeno.

When her husband returned, then he asked where was that pig, then his wife said like this, "Don't you know a thing husband? I just sold that pig."

Le ca zutnah le u yichamo ca tu katah tuux yan le kekeno. Ca tu yalah u yatan beya, "Ma a uohel humppel baali uicham? Dzoc in conic le kekeno."

"But wife. Why did you sell it? Didn't I tell you that when August comes we sell it?"

"Pero uatan! Baaxten ta conah? Ma tin ualah tech le can tac Agosto c' conic?"

"That's what I did, husband. A man, named August, came, then I sold it to him."

"Bey tin betah, uicham. Tali huntul mac, Agosto u kabae, ca tin conah ti."

"But girl! Not the man August is what I am telling you, the month August."

"Pero x-ch̓upal! Ma mac Agosto cin ualic tech. U mes Agosto."

"I don't know husband. Me I have just sold it."

"Ma in uohel uicham. Tene dzoc in conic."

"Well let's go get it because that pig has a

"Pues coox ch̓ae tumen le kekeno yan u bin

way to go to get fat. Pull the door. Let's go."

u poloctal. Col le hol nao. Coox."

That poor woman. Because she pulled the door very hard, at once she pulled it out, then she put it on her head to carry it, then she went behind her husband. Since her husband, because he was going very fast, didn't see what his wife is doing. When they had just walked a little bit, then his wife said like this, "Oh husband! I am already very tired."

Otzil le xunano. Tumen zeten chich tu colah le hol nao humpuli ca tu hodzah. Can tun tu kochah, ca bin tu pach u yichamo. Le u yichamo tumen zeten alcab u bine ma tu yilah baax cu betic u yatano. Dzoc tun u ximbalticoob humppite ca tu yalah u yatan beya, "Ay uicham! Dzoc in zeten canal."

"Why then are you already tired, woman? I see that we haven't walked very much." Then he turned his eyes back, then he saw his wife carrying the door on her head. "But woman! Why then did you bring the door?"

"Baaxten tun dzoc a canal, cole? Tene cin uilice ma yaab dzoc a ximbaltic." Ca tun zutnahi u yiche, ca tu yilah u yatano u kochmah le hol nao. "Pero x-cole! Baaxten tun ta tazah le hol nao?""

"I don't know. Didn't you tell me that I should pull it?"

"Ma in uohli. Ma tech ta ualah ten ca in cole?"

"But I didn't tell you that you should bring it. I only told you that you should close it."

"Pero ma tin ualah tech ca a taze. Chen tin ualah tech ca a kale."

"Well I don't know, husband. Me I have already brought it."

"Pues ma in uohel, uicham. Tene dzoc in tazic."

"O.K., woman. Since we have already come far, it is not possible that we return again. Bring it, so that I can help you." Then he put the door on his head, then they went.

"Malob, x-cole. Bey dzoc' naachtaloon, ma tu patal c' zutic tucaten. Taze ca in uanteche." Ca tu kochah le hol nao, ca binoob.

While they were doing this, it became dark. Then the wife said like this, "Oh husband. I am already very tired. I want to sleep."

Le tun cu betcobe tu akabtal. Ca tu yalah le uatan beya, "Ay uicham. Dzoc in zen canal. In kat uenel."

"But where are we going to sleep? There isn't even a house, there isn't anything, just forest. Anyway. Let's find some place to be." Then they arrived where there was a big tree, then he said like this, "Let's climb up into that big tree." Then they placed the door up there, then they laid down to sleep. That's what they did then.

"Pero tuux cen'c uencoon beya? Minaan mix humppel na, minaan mixbaal, chen kaax. Haylibe. Coox caxtic tuux yantal." Ca tun kuchoob tuux yan humppel nohoch che, ca tu yalah beya, "Coox nacal ti le nohoch cheo." Ca tu dzahoob le hol nao te caanalo, ca chilahoob uenli. Bey tu bethoob tun.

They weren't really sleeping, when they heard some men come. And after all they brought their guitars, they made a lot of

Ma hach uencobi ca tu yuboob tu taloob dzedzec macoob. Tu kayoob, tu ukicoob aguardiente. Ca tu yalah le uatan beya, "Ay

noise. They are singing, they are drinking rum. They said the wife like this, "Oh husband. What is that thing?"

uicham. Baax le baalo?"

"I don't know. I think robbers. Shut your mouth, wife. Don't you talk. If they hear that we are here, they will kill us."

"Ma in uohel. Mi h-ocoloob. Mac a chi, uatan. Ma a than. Ua cu yuycoob uay yanone, he u cimzcone."

Those men played, they sang, then the wife said like this, "Oh husband. I want very much to dance."

Le macobo tu paxoob, tu kayoob. Ca tu yalah le uatan beya, "Ay uicham. Hach tac in uokot."

"But how are you going to dance girl? Do you want that we be killed?"

"Pero bix tun can a uokot, x-ch̓upal? A kat ua ca cimzaalcoon?"

"I don't know. Me I want to dance very much." Then she began then to prance around on that door, she makes a lot of noise like that.

"Ma in uohel. Tene hach tac in uokot." Ca hoppol tun u tzantzanchaktic le hol nao, tu betic yaab hum beyo.

Then she is heard by the men who were underneath, then they said, "Machiz! What's that thing up there? I think there's very many animals up there." Then their spirit got frightened, then they went running. Then they left very many things down there.

Ca uyaboob tumen le macobo te cabalo. Ca tu yaloob, "Machiz! Baaxi baal yan te caanalo? Mi yan zeten yaab balche te caanalo." Ca hak u yoloob, ca binoob alcabi. Ca tu paatoob zeten yaab baaloob te yanalo.

When therefore that girl who was dancing, when she heard there wasn't any playing, then she said, "Finished husband. They just went. Let's see what they left. I see that they left very many thing down there." Then they got down, then they saw three bags filled with money, and their guitar. Then they said, "Machiz! Those men certainly were robbers."

Le tun le x-ch̓upal tu okoto ca tu uyah minaan le paxe, ca tu yalah, "Dzoci uicham. Dzoc u binoob. Coox uilic baax tu ppatoob. Tin uilic zeten yaab baal tu ppatahoob te cabalo." Can tun emoob, ca tu uilhoob oxppel zabucan chupi yetel takin yetel u guitarra. Ca tu yalahoob beya, "Machiz! Le macoob h-ocoloob bacaan."

Then the wife said like this, "What are we going to do then?"

Ca tu yalah le uatan beya, "Baax can a bete tun?"

"Not what, girl. Let's take this money. Since you have already sold that pig, let's take this money."

"Ma baaxi, x-ch̓upal! Coox bizic le takina. Bey dzoc a conic le kekeno coox bizic le takina."

"Aren't we going to get that pig?"

"Ma tan'c bin ch̓ae le kekeno?"

"What pig? Don't you see how much money we have now?"

"Baax keken? Ma ta uilic bahun takin yan toon beyora?"

"O.K. then." Then they loaded the bags with money on their backs, then they went to their home.

"Malob tun." Ca tu cuchoob le zabucanoob yetel takin, ca tu bizoob tu yotocho.

A MAN WHO CAUGHT EIGHT QUAIL
told by Ladislao Cen Chan, Ticul

There was they say an old man who had a gun, but it couldn't hit those birds. Then he said to his wife, "If you could see wife, this gun of mine doesn't hit the birds."

"Husband. Why don't you make a box trap?"

"Your word is true, woman. I'm going to make a box trap." Then therefore he made it, then he took it into the woods. Then he put it where the quail drink water, then he put a little pinch of corn beneath the box trap. When those little quail came again, their spirits were contented when they saw that corn. Then they went in, then they moved the little cord which held the lid of the box trap up. Then it closed. When the man went to look, there were eight little quail. Then he went running to his home. He arrives, he says to his wife like this, "Wife. I just caught eight little quail."

"Didn't I tell you father? What do you want your gun for? The box trap is better. Since you've just caught those birds, go tell your compadre to come here. Then we'll eat together."

With that the old man went. When he arrived at the home of his compadre, then he said to him like this, "Compadre. You should come to eat at my house. You're going to eat boiled pumpkin seeded quail."

"Wow. O.K., compadre. Here I come. I'll just finish what I'm doing then I'll come right away."

"O.K., compadre. I'm going to help my wife. I'll wait for you there." That's what he says, then he went.

When then his wife finished killing all those birds, then she put them to cook with the pumpkin seeds. She stirred the

HUNTUL MAC TU CHUCAH OCHO BECḤOOB
tzicbaltabi tumen Ladislao Cen Chan, Ticul

Yan bin huntul nohoch dzule yan humppel u dzon, pero ma tu tzayah ti le cḥicḥobo. Ca tu yalah ti u yatan, "Ua ca uile uatan, le in dzona ma tu tzayah ti le cḥicḥobo."

"Uicham. Baaxten ma ta betic humppel arcon."

"Hah a than, cole. Nin caah in bete humppel arcon." Ca tun tu betah, ca tu bizah te ich kaxo. Ca tu dza tuux cu ukic ha le becḥobo, ca tu dza hun chan thuy ixim yanal le arcono. Le ca taloob le chan becḥobo, cimac u yoloob ca tu yiloob le ixime. Ca ocobi, ca tu peczcoob u chan zuum tuux thili le u mac le arcono. Ca kali. Ca bin le mac u yilo, ocho chan becḥoob yani. Ca bin alcabi tu yotoch. Cu kuchie, cu yalic ti u yatan beya, "Uatan! Dzoc in chucic ocho chan becḥoob."

"Ma tin ualah tech tat? Baaxtial tech a dzon? Mas malob le arcono. Bey dzoc a chucic le cḥicḥobo, xen a uale ti a compadre ca tac uaye caah'c muul hante."

Ca tun bin le nohoch maco. Le ca kuchi tu yotoch le u compadreo, ca tu yalah ti beya, "Compadre. Ca tacech hanal tin uotoch. Onzicil becḥ can a hante."

"Machiz. Malob compadre. He in tale. Chen cin dzoczic baax cin betice cin han tal."

"Malob, compadre. Tene tin bin in uante le in uatano. Telo cin in paatcech." Bey cu yalice, ca tun bini.

Le tun u yatano dzoc u lah cimzic le cḥicḥobo, dzoc u dzic kaak yetel u zicli. Tu peczic ichil le ziclo, tu peczic, tu peczic, tu

pumpkin seeds, she stirred, she stirred, there began to be more. She counted, "One, two, three, four, five, six, seven, eight, nine, ten. It's really true. They're becoming more. I have to eat one." Then she ate it. Afterwards, she counted again. There were still ten. Then she ate another. She kept doing that, then there was only one, but she thinks there are still ten in the pumpkin seeds because she is stirring the one that is there in the food. Then she said like this, "I'll just eat another one." Then she ate it. She is stirring that pumpkin seeds again, but there isn't another bird. She has just eaten them all. Then her husband arrives. "Oh husband. Have you just come? Grab that machete. Go bring me a piece of banana leaf so that I can make tortillas."

yaabtal. Cu xocic, "Huntul, catul, oxtul, cantul, cinco, seis, siete, ocho, nueve, diez. Hach tu hahil. Tu yaabtal. Yan in hantic huntuli." Ca tu hantah. Dzocole, tu xocah tucaten. Leyli tu xocah diezppeli. Ca tu hantah ulak. Bey cu betic, ca ppati chen huntuli, pero letie tu tuclic leyli diez yan te ichil le ziclo tumen tu peczice le huntul yan ichil le hanalo chichaan bey yan mas ichil le ziclo. Ca tu yalah beya, "He in chan hantic ulak huntuli." Ca tu hantah. Tu peczic le ziclo tucaten, pero minaan ulak ch̓ich̓. Dzoc u hantic tulacloob. Le cu kuchul u uichan. "Ay uichan. Dzoc a tal. Ch̓ae le mazcabo. Xen a tazten hunxet u le haaz utial in pakach."

"O.K." Then he went behind the house to cut the banana leaf. When that compadre arrived, then he said like this, "Where is my compadre?"

"Malob." Ca tun bin tu pach na, u xot u le haazo. Le ca kuchi le compadreo, ca tu yalah beya, "Tun yan in compadre?"

"Shut your mouth! Shut your mouth! Your compadre went behind the house with a knife, he's thinking of cutting your ear."

"Mac a chi! Mac a chi! Bihaan a compadre pach nao yetel u mazcab, tu tuclic u xotic a xicin."

"Why?"

"Baaxten?"

"I don't know, but that's what he said. He has to cut your ear."

"Ma in uohli, pero bey tu yalah. Yan u xotic a xicin."

"Wow. Well wait I'm going."

"Machiz! Pues pat in bin."

"Wait while I quickly pull out a bit if the food for you to take, compadre. Meanwhile quickly bring me a piece of banana leaf, so that I can cover it for you."

"Patic in han halic hunppit le hanal a bize, compadre. Mientras han taze hunxet u le haazo utial in tohic tech."

"O.K." Then he went out behind the house, then he was seen by the husband of the old lady, he sees then that the compadre has a knife in his hand. He sees he's going to cut that banana leaf, then he said like this, "Compadre, I'm going to cut just one piece."

"Malob." Ca hoki tu pach le nao, ca ilabi tumen u yichan le x-nuco, tu yilic tun u machmah humppel mazcab le compadre. Tu yilic nu caah u xote le haazo, ca tu yalah ti beya, "Compadre, ten cin in xote chen hunxet."

Then answered the compadre like this, "Not one piece. Not one piece." Then he went running, he didn't return.

Ca tu nucah le compadre beya, "Mix hunxet. Mix hunxet." Ca bin alcabi. Ma zutnahi.

When the husband of that old lady came again, he says like this, "Where is the compadre?"

Le ca tal le u yicham le x-nuco cu yalic beya, "Tuux yan le compadre?"

"Your compadre has just eaten all the meat in the food. Look, there's only pumpkin seeds."

"A compadre dzoc u lah hantic u bakil le hanalo. Ilae! Chen zicil yani."

"What's that you say woman?"

"Bix a than cole?"

"Come see. There isn't any." She then stirred that food, he sees there isn't its meat, only pumpkin seeds. Then he quickly went out behind the compadre, but he wasn't there. He had already gone. That's the way it stayed, just that the old lady had eaten that meat.

"Coten a uile. Minaan." Tu peczic tun le hanalo, cu yilic minaan u bake, chen zicil. Ca han hoki tu pach le compadre, pero minaan. Dzoc u bin. Ca ppate, chen le x-nuc tu hantah le bako.

POP EYED MOUSE
told by Martina Yu Chan, Ticul

PPICHI ICHI CH̱O
tzicbaltabi tumen Martina Yu Chan, Ticul

There was they say a mother, who sat down to make tortillas. When her boy came, then he said to her, "Oh Mama. I want to eat old lady's phlegm with pop-eyed mouse."

Yan bin huntul mamatzile, culah tu pakache. Ca tali u tancelem pal, ca tu yalah ti, "Ay Mama. Tac in hantic hac zeen x-nuc yetel ppichi ichi cẖo."

"O.K., child. Right now I'll make it." Then she got up, she went to catch a mouse. When she caught it, then she plucked out the eyes of the mouse. Then she put them in the corn dough, then she mixed it up. Only thing, she didn't put lard in, her phlegm like that she put in the corn dough. Then she mixed it up, so that she could make the thick tortillas. When she finished making the tortillas, her child came. "There you are child. I have just made that old lady's phlegm with pop-eyed mouse."

"Malob, pal. Beyora cin in bete." Ca tun likil, ca tun bin u mach huntul cẖo. Ca tu chucah, ca tu hoya u yich le cẖoo. Ca tu dza ichil le hucẖo, ca tu xaktah. Chen baale, ma tzatz tu dzahi, u zeen beyo tu dza ichil le hucẖo. Ca tu xaktah tun utial u betic le pimo. Dzoc u pakachtice, tu tal u pal. "Helo pal. Dzoc in betic le hac zeen x-nuc yetel ppichi ichi cẖo."

"O.K., Mama." Then she tied them nicely in a piece of cloth, then she gave them to her child. Then he took it.

"Malob, Mama." Ca tun tu ci toah ti hunxet nok, ca tu dza ti u pal. Ca tu bizah.

When he arrived in the garden, then he opened it, then he saw the small eyes of the little mouse in the thick tortilla. Then he said like this, "What's this thing like this? My Mama certainly did put mouse eyes in the thick tortillas." He didn't eat

Ca tun kuchi ich cole, tu uachic, ca tu yilah u mehen ichobe le chan cẖoo ti yan ichil le pimo. Ca tu yalah beya, "Baaxe baal beya? In Mama hach tu hahil u ich le cẖoo tu dza bacan ichil le pimo." Ma tu hanti. Ca tu cuchah, ca tu bizah tucaten ti u yotoch. Cu

then. He put them on his back, then he took them to his house. He arrives, he says, "Mama. What's that you gave me to eat like this?"

"I don't know, child. Wasn't it you who told me you wanted to eat pop-eyed mouse with old lady's phlegm? Well that's what I made for you."

"Did you really put in mouse eyes?"

"That's it I suppose."

"What then was the old lady's phlegm? What did you put like that?"

"Well like that, my phlegm."

"But Mama! That's not what I told you. That old lady's phlegm, pig's lard, and the pop-eyed mouse, beans. That's the thick tortilla with beans I wanted to eat, not the thing you've made me. Ahreydobaya. What's this for me. Fo!" He quickly threw it to the dog. The thick tortillas were eaten by that dog.

kuchle, ca yalic, "Mama. Ban le ta dza ten cin hante beya?"

"Ma in uohli, pal. Ma ua tech ta ualteni tac a hantic ppichi ichi cho yetel hac zeen x-nuc? Pues leti tin betah tech."

"Hach ua tun le ich cho ta dzahi?"

"Bey ixtaco."

"Baax tun le hac zeen x-nuco? Baax ta dza beyo?"

"Pues beyo. In zeen."

"Pero Mama! Ma le tin ualah techi. Le hac zeen x-nuco, tzatzil keken, yetel u ppichi ichi cho, u buuli. Leti u pimpim uah yetel buuli in kat in hante, ma leti le baal ta betah tena. Ahreydobaya. Baaxtial ti ten. Fo!" Tu han pulah ti le peko. Ca hantab le pimoob tumen le peko.

JOHN LAZY
written by Alejandra Kim Bolles

There was it is said a man and his wife, who were very poor because the boy was very lazy. One day the wife says like this, "Oh John. Just go and gather fire wood, because there isn't even one bit of fire wood so that I can make tortillas."

"Oh wife. I am very tired. Let me just lie down awhile. After I get up I will go gather fire word."

His wife says like this, "O.K., but just awhile." Then John lay down to sleep.

After an hour passed then his wife said like this, "John. It has just become midday, the sun is becoming hot. Go to gather the fire wood so that I can make a little bit of tortillas for you to eat."

"Oh wife. Still I am very tired."

JUAN MAKOL
dzibtabi tumen Alejandra Kim Bolles

Yan bin huntul mac yetel u yatane, hach zeten otziloob tumen le xibpalo zeten makol. Humppel kine cu yalic u yatan beya, "Ay Juan. Chan xen zi, tumen minaan mix humppit zi utial in pakach."

"Ay uatan. Hach caananen. Patic in chan chital huntzutuc. Dzocole cin likil cin bin zi."

Cu yalic u yatan beya, "Malob, pero chen huntzutuc." Ca chilah Juan uenel.

Dzoc u man humppel ora ca tu yalah u yatan beya, "Juan. Dzoc u chunkintal, tu chocotal kin. Xen ti le zio utial in betic hunppit uah a hante."

"Ay uatan. Leyli hach caananen."

"I don't know. If you don't go to gather fire wood, I can't make the tortillas so that you can eat."

"Ma in uohel. Ua ma ta bin te zio, ma tin betic le uah utial a hante."

John says like this, "Oh O.K. then. Bring my sandals." Then his sandals were brought. "Put them on my feet." Then they were put on his feet. "Bring my hat." The his hat was brought. "Put it on my head." Then it was put on his head. "O.K. Lift me up." Then he was lifted up out of his hammock. "Take me to the door." Then he was taken to the door. "Put one of my feet over the door step." The one of his feet was put outside. Anyway, then he went with his machete.

Cu yalic Juan beya, "Ay malob tun. Taz in xanab." Ca tazab u xanab. "Tac tin uoc." Ca tac tu yoc. "Taz in ppoc." Ca tazab u ppoc. "Dza tin pol." Ca dzabi tu pol. "Malob. Likzeni." Ca likzab tu kaan. "Bizen ti hol na." Ca bizabi ti hol na. "Hoze humppel in uoc ti le marco." Ca hozabi humppel u yoc te tancabo. Haylibe, ca bini yetel u mazcab.

When he arrived in the garden, he was already tired of walking. Then he saw an old tree trunk, then he lay down to sleep again. "When I wake up I will go to gather fire wood." When he woke again it had already become night, then he said like this, "Ave Maria Santisima! It has already become night. I have done a lot of sleeping." Then he saw a tree trunk by his side, then he said like this, "I'm not going any further. I'm going to chop that tree trunk then I will take it. Tomorrow I come back again so that I can chop that fire wood."

Ca kuchi ti ich colo, dzoc u canal ximbale. Ca tu uilah humppel x-nuc chum che, ca tun chilah uenel tucaten. "Le can ahcene cin bin in caxte le zio." Le ca ahe dzoc u akabtal, ca tu yalah beya, "Ave Maria Santisima! Dzoc u akabtal. Hach yaab uenel tin betah." Ca tu uilah humppel chum che tu yicnalo, ca tu yalah beya, "Ma tin bin mas nach. Nin caah in cħace le chum cheo ca in bize. Zamal cin ca zut utial in cħac le zio."

Then he began to chop that tree trunk, then he saw there was something inside. Then he said like this, "What is there here?" Then he peered in, then he saw, it was like a jar. Then he took off all the debris there was on top of it, then he saw it was full with gold. "Wow! What's this thing here? I think it is pure gold. Who knows who left it here. Anyway. Since I have just found it, I think it is mine, but I can't take it all because it is very heavy. I am going to take only two pieces of gold." Then he took them.

Ca hoppol u cħacic le chum cheo, ca tu uilah yan baal ichil. Ca tu yalah beya, "Baax yan tela?" Ca tu cħenebtah, ca tu uilah, bey humppel ppule. Ca tu lukzah tulacal le zohol yan yokole, ca tu uilah chup yetel takin. "Machiz. Baax le baal beya? Mi puro takin. Quien sabe max tu patah tela. Haylibe. Bey dzoc in caxtico, mi intial, pero ma tin bizic tulacal tumen hach al. Nin caah in bize chen cappel le takino." Ca tu bizah.

When he arrives at his home, his wife says like this, "But John! Where is the fire wood you went to get?"

Le ca kuch tu yotocho, cu yalic u yatan beya, "Pero Juan. Tuux yan le zi binech a cħao?"

"There isn't any, but I found gold. Look. I

"Minaan, pero tin caxtah takin. Ile. Tin

brought you two. Go to sell them, then you can buy food so we can eat."

tazah tech cappeli. Xen a cone, ca a man hanal ca'c hante."

Then his wife said like this, "Where did you find it?"

Ca tu yalah u yatan beya, "Tuux ta caxtah?"

"There in those woods. Wasn't I chopping a tree trunk, then I saw there was a thing inside. Then I took off its debris, then I saw a jar full with gold."

"Te ichil le kaxo. Ma tin ch̓acic hunppel chum che, ca tin uilah yan baal ichil. Ca tin lukzah u zohol, ca tin uilah humppel ppul chup yetel takin."

Then his wife said like this, "O.K. then. Go tell the compadre and the comadre to come eat."

Ca tu yalah u yatan beya, "Malob tun. Xen a thane le compadre yetel le comadre ca talacoob hanal."

"O.K." says John. Then he went. When the compadres arrived then they said like this, "What is happening here? Before wasn't it that you hadn't any money so that you could eat? Why then today do you have much money?"

"Malob." cu yalic Juan. Ca bini. Le ca kuchi le u compadreobo ca tu yaloob beya, "Baax cu uchul tela? Ma cuchi minaan teex takin utial a hanteex? Baaxten behlae zen yaab takin yan teex?"

John Lazy says like this, "Don't you know? I found gold."

Ca yalic Juan Makol beya, "Ma ca a uohel teexe, tene tin caxtah takin."

"Ah so? How did you do it?" Then they were told everything by John how and where he found that gold.

"Am bey? Bix tun ta betah." Ca lah tzol tiob tumen Juan bixi yetel tuuxi tu caxtah le takino.

When they finished eating then the compadre went to his home. Then he began to think how will he screw that John, he thinks like this, "I am going to wait for it to become dark, then I will go there in the garden so that I can grab all that gold so that I screw my compadre John." That he did.

Le ca dzocol u hanalobo, ca bini le compadre tu yotoch. Ca hoppol u tuclic bix u topic le Juano, cu tuclic beya, "Nin caah in paate u ekhoch̓entale, ca xicen te ich colo utial in lah ch̓ic le takino utial in topic in compadre Juan." Bey tu betah.

When it became dark then he grabbed his machete, then he went. When he arrived in the woods, then he saw there really was a jar filled with gold in that tree trunk. Then he said like this, "Now I will take it. I am going to hide it. When my compadre comes to take it, it's gone. I have already taken it." He takes off the debris there was on top, then he saw there was purely snakes. Then he was surprised, then he quickly covered the mouth of the jar with stone. Then he said like this, "This little devil my compadre has just lied to me, but now I am going to screw him."

Le ca ekhoch̓enchahe ca tu ch̓a u mazcabe, ca bini. Le ca kuchi ti kaxo, ca tu yilah hahil yan humppel ppul ch̓up yetel takin ichil le chum cheo. Ca tu yalah beya, "Beyora cin in biza. Ca in tace. Le can tac in compadre u ch̓ao, minaan. Dzoc in bizic." Tu lukzic u zoholi yan yokolo, ca tu yilah puro can yani. Ca hak u yol, ca tu han macah u hol le ppulo yetel tunich. Ca tu yalah beya, "Le u mehen cizin in compadre dzoc u tuzcen, pero beyora cin in topa."

Then he put the jar on his head, then he took it to John Lazy's house. When he arrived at John's house, then he said like this, "Compadre, didn't you tell me you found very much gold? Well, I am just bringing it to you. Here!" Then he threw it on top of John who was lying there, but when the jar fell, then it broke. Then the gold all spilled out.

Ca tu kochah le ppulo, ca tu bizah tu yotoch Juan Makol. Le ca kuch tu yotoch Juan, ca tu yalah beya, "Compadre. Ma ta ualah tene ta caxtah zeten yaab takin? Pos, dzoc in tazic tech. Hela!" Ca tu pulah yokol le Juan chilicbalo, pero le ca lubi le ppulo, ca paxi. Ca lah kikitpah le takino.

Then John said like this, "Oh compadre. God pays you very much for just bringing me this gold because I am too tired to go and take it."

Ca tu yalah Juan beya, "Ay compadre. Hach dios botic tech dzoc a tazic ten le takina tumen hach caananen ca xicen in ch̓ae."

The compadre turned his back, then he went. He was very angry because with him it was purely snakes, with John pure gold. Because of that he was angry. Then he became sick, then it gave him green shit (diarrhea). Then he died.

Le compadre ca tu zut u pache, ca bini. Zeten tun tu kuxi tumen yetel letie puro can, yetel le Juan puro takin. Tu olal le u cuxilo. Ca kohaanchahi, ca tu dza yax ta ti. Ca cimi.

Riddles

As was seen in the selection "Zuyua Than yetel Naat", the use of riddles in the Mayan language has a long, and in former times, an important role in Mayan society. Today riddles are employed, as far as we know, just to pass the time at such occasions as weddings, funerals, anniversaries of the death of someone, or other such get-togethers. Two of the riddles given here can be traced to the riddles of "Zuyua Than yetel Naat". The riddle about the jicama comes forth twice in "Zuyua Than yetel Naat": once in riddle 3:18 from the first list and once in riddle 24 from the second list. The riddle about quail is to be found in riddle 40 from the second list.

For more on riddles and wordplay generally see chapter seven in Allan Burn's book "An Epoch of Miracles: Oral Literature of the Yucatec Maya".

IF YOU ARE INTELLIGENT	UA YAN A NAAT
If you are very intelligent, intelligent:	Ua hach naatech, naateche:
Its back is green, its center is red? Watermelon.	Yax u pach, chac u dzu? Sandia.
If you are very intelligent, intelligent:	Ua hach naatech, naateche:
Its back is yellow, its center is iron colored? Nances.	Kankan u pach, acero u dzu? Chi.

If you are very intelligent, intelligent:
Ua hach naatech, naateche:

Its back is brown, its center is red, its seed is brown?
Mamey.
Atavacado u pach, chac u dzu, atavacado u nek?
Chacal haaz.

If you are very intelligent, intelligent:
Ua hach naatech, naateche:

You take off its slip, it laughs?
Jicama.
Ca zilic u pic, cu cheic?
Chicam.

If you are very intelligent, intelligent:
Ua hach naatech, naateche:

You are just going, you are just going along, when you turn your eyes skywards and you see
a white jicara which has climbed up over the road?
Moon.
Chen ta bin, chen ta bine,
ca likz a uich caanale
ca uilic humppel zac luch nacaan ti be?
Luna.

If you are very intelligent, intelligent:
Ua hach naatech, naateche:

Eat hair?
Hat, because it eats your hair.
Hap tzotz?
Ppoc, tumen cu hapic a tzotz.

If you are very intelligent, intelligent:
Ua hach naatech, naateche:

It goes running along, then it falls?
Pila. (play on words "halal" and "tun")
Halal tu bin, tun tu lubul?
Haltun.

If you are very intelligent, intelligent:
Ua hach naatech, naateche:

You make it, you don't touch it?
Shit.
Tech ca betic, ma ta machic?
Ta.

If you are very intelligent, intelligent:
Ua hach naatech, naateche:

You make it, you don't see it?
Fart.
Tech ca betic, ma ta uilic?
Ciz.

If you are very intelligent, intelligent:
Ua hach naatech, naateche:

Hungry it goes, full it returns?
Pail; it's hauling water from the well.
Uiih tu bin, naah tu zut?
Cẖoy; cu paytic cẖeen.

If you are very intelligent, intelligent:
Ua hach naatech, naateche:

Full it goes, hungry it returns?
Rocket.
Naah tu bin, uiih tu zut?
Volador.

If you are very intelligent, intelligent:
Ua hach naatech, naateche:

It has two necks, two hands, one body?
Hammock.
Cappel u cal, cappel u kab, humppel u uincli?
Kaan.

If you are very intelligent, intelligent:
Ua hach naatech, naateche:

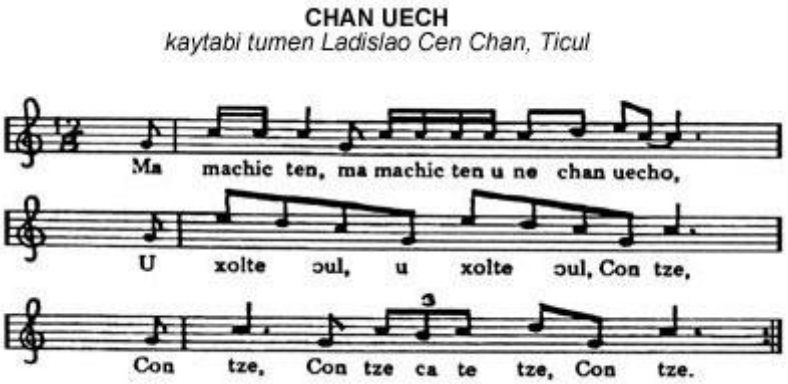
First its ribs are put in place, then its meat is put on? House.	Tanil u dzabal u ch̓alate, cu dzocole cu dzabal u bake? Na.
If you are very intelligent, intelligent:	Ua hach naatech, naateche:
I am just going by the side of the road, it bites me? Nettle. Why do you say nettles? Because if you passed next to that those nettles, it will bite you.	Chen cin bin tu hal be, cu chien? Ch̓inch̓inchay. Baaxten ch̓inch̓inchay? Tumen ua ta man tu tzel le ch̓inch̓inchayo, he u chiech.
If you are very intelligent, intelligent:	Ua hach naatech, naateche:
Its back is a hole, its rattle is white? Mouth. Why then mouth? Because that mouth, its back is yellow, inside its white.	Hol u pach, zac u zoot? Chi. Baaxten tun chi? Tumen le chio, tu pach kankan, ichil zac.
If you are very intelligent, intelligent:	Ua hach naatech, naateche:
The stones of the field? Quail, because if it doesn't move, it looks like a stone.	U tunichil chakan? Bech̓, tumen ua ma tu pec, chicaan bey tunich.
If you are very intelligent, intelligent:	Ua hach naatech, naateche:
Hungry in the day, full at night? Hammock.	Uiih yetel kin, naah yetel akab? Kaan.

Songs

The following songs are just a brief sample of a number of ditties which are common amongst the Maya. Two of these in particular, the first one about the armadillo and the fourth one about the bedbug and the flea, are quite common. However, despite their being very common these two songs appear in many different versions. In all of the armadillo songs which we have heard the theme is at least the same: different parts of the body of the armadillo are some object which belong to a gentleman or lady. On the other hand, there are various couples getting married in the song of the bedbug and the flea. The constant theme in that song is that the couple getting married is very poor and the various things needed for them to get married are provided by the various animals and plants who are the donors of these objects. Just as the words vary considerably in these songs, so do the melodies. We have no explanation for the variations either in the words or melodies. For another version of the armadillo song see chapter 7 in Allan Burn's "An Epoch of Miracles".

Beyond these types of songs there are the following types also to be found in Mayan: religious (mainly created by the various protestant religions which are hard at work trying to convert the Maya to their religions. The melodies are mostly based on standard protestant, i.e. English beer hall, melodies.), words set to dance tunes of jarana rhythms, and carnival songs, in particular Coneex, coneex palaleex (Let's go, let's go boys).

The following songs were originally typeset using the colonial orthography, and we have left them that way here to give the reader some practice looking at that orthography. See Chapter 1, Section 4 for explanation of the colonial orthographic symbols.



LITTLE ARMADILLO
sung by Ladislao Cen Chan, Ticul

I am going to tell you a little story. This story is a little story about a little armadillo. This armadillo is made fun of very much by those people. Then a little girl came, then she said, "Don't you make fun of this armadillo because it is very delicious to eat. The only thing is we are going to make a little song about it."

1) Don't grab from me, don't grab from me the tail of that little armadillo, The walking stick of the gentleman, the walking stick of the gentleman, Con tze, con tze, con tzecatetze con tze. (the noise of the armadillo)

2) Don't grab from me, don't grab from me the carapace of that little armadillo, The frying pan of the gentleman, the frying pan of the gentleman, Con tze, con tze, con tzecatetze con tze.

3) Don't grab from me, don't grab from me the shell of that little armadillo, The

CHAN UECH
kaytabi tumen Ladislao Cen Chan, Ticul

Nin caah in tzicbalteex humppel chan tzicbal. Le tzicbala humppel chan tzicbali huntul chan uech. Le uecha hach cu ppaztaal tumen le macobo. Ca tali huntul chan x-ch̓upal, ca tu yalahe, "Ma a ppaztceex le uecha tumen ci u hantaal. Chen baale chan kay bin'c betice."

1) Ma machic ten, ma machic ten u ne chan uecho,
U xolte dzul, u xolte dzul,
Con tze, con tze, con tzecatetze con tze.

2) Ma machic ten, ma machic ten u bobox chan uecho,
U sarten dzul, u sarten dzul,
Con tze, con tze, con tzecatetze con tze.

3) Ma machic ten, ma machic ten u tzol chan uecho,

harp of the gentleman, the harp of the gentleman, Con tze, con tze, con tzecatetze con tze.

U arpa dzul, u arpa dzul,
Con tze, con tze, con tzecatetze con tze.

4) Don't grab from me, don't grab from me the foot of that little armadillo, The fork of the gentleman, the fork of the gentleman, Con tze, con tze, con tzecatetze con tze.

4) Ma machic ten, ma machic ten u yoc chan uecho,
U trinchante dzul, u trinchante dzul,
Con tze, con tze, con tzecatetze con tze.

5) Don't grab from me, don't grab from me the head of that little armadillo, The meal of avocado of the gentleman, the meal of avocado of the gentleman, Con tze, con tze, con tzecatetze con tze.

5) Ma machic ten, ma machic ten u pol chan uecho,
U yoch om dzul, u yoch om dzul,
Con tze, con tze, con tzecatetze con tze.

6) Don't grab from me, don't grab from me the eyes of that little armadillo, The meal of beans of the gentleman, the meal of beans of the gentleman, Con tze, con tze, con tzecatetze con tze.

6) Ma machic ten, ma machic ten u yich chan uecho,
U yoch buul dzul, u yoch buul dzul,
Con tze, con tze, con tzecatetze con tze.

7) Don't grab from me, don't grab from me the ears of that little armadillo, The spoon of the gentleman, the spoon of the gentleman, Con tze, con tze, con tzecatetze con tze.

7) Ma machic ten, ma machic ten u xicin chan uecho,
U cuchara dzul, u cuchara dzul,
Con tze, con tze, con tzecatetze con tze.

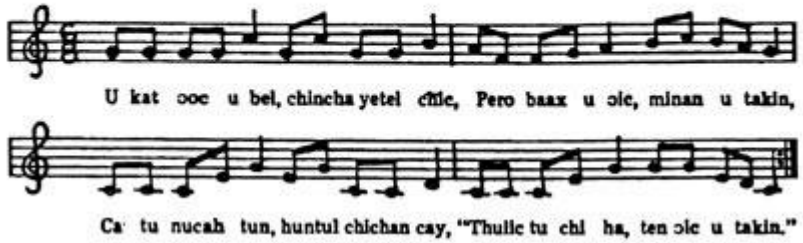
8) Don't grab from me, don't grab from me the tripe of that little armadillo, The necklace of the gentleman, the necklace of the gentleman, Con tze, con tze, con tzecatetze con tze.

8) Ma machic ten, ma machic ten u ne chan uecho,
U cadena dzul, u cadena dzul,
Con tze, con tze, con tzecatetze con tze.

9) Don't grab from me, don't grab from me the shit hole of that little armadillo, The ring of the gentleman, the ring of the gentleman, Con tze, con tze, con tzecatetze con tze.

9) Ma machic ten, ma machic ten u hol u ta chan uecho,
U sortija dzul, u sortija dzul,
Con tze, con tze, con tzecatetze con tze.

CHINCHA YETEL CHIC
kaytabi tumen Martina Yu Chan, Ticul



BEDBUG AND FLEA
sung by Martina Yu Chan, Ticul

1) They wanted to finish their road (get married), bedbug and flea, But what gives, there isn't their money.
Then answered therefore, a little fish,
"Sunk at the edge of the water, I give you your money."

2) They wanted to finish their road,
bedbug and flea,
But what gives, there aren't their shoes.
Then answered therefore, an old cow,
"When the finishing of the road happens, I give you your shoes."

3) They wanted to finish their road,
bedbug and flea,
But what gives, there aren't their rings.
Then answered therefore, a little chicken,
"Squatting in my little nest, I give you your rings."

4) They wanted to finish their road,
bedbug and flea,
But what gives, there isn't their shawl.
Then answered therefore, a boa constrictor,
"Wrapped around the branch of a tree, I give you your shawl."

5) They wanted to finish their road,
bedbug and flea,
But what gives, there aren't their cloths.
Then answered therefore, an old ivy,
"Stretched out along the wall, I give you your cloths."

CHINCHA YETEL CHIC
kaytabi tumen Martina Yu Chan, Ticul

1) U kat dzocl u bel, chincha yetel chic,
Pero baax u dzic, minaan u takin,
Ca tu nucah tun, huntul chichan cay,
"Thulic tu chi ha, ten dzic u takin."

2) U kat dzocl u bel, chincha yetel chic,
Pero baax u dzic, minaan u xanbi,
Ca tu nucah tun, huntul x-nuc uacax,
"Uchuc u dzocol bel, ten dzic u xanbi."

3) U kat dzocl u bel, chincha yetel chic,
Pero baax u dzic, minaan u dzipit kab,
Ca tu nucah tun, huntul chichan x-cax,
"Thuchlic tu kab che, ten dzic u dzipit kab."

4) U kat dzocl u bel, chincha yetel chic,
Pero baax u dzic, minaan u bochil,
Ca tu nucah tun, huntul pay och can,
"Codzlic tu kab chi, ten dzic u bochil."

5) U kat dzocl u bel, chincha yetel chic,
Pero baax u dzic, minaan u noki,
Ca tu nucah tun, humppel x-nuc xlail,
"Haylic tu hal cot, ten dzic u noki."

6) They wanted to finish their road,
bedbug and flea,
But what gives, there isn't their rosary.
Then answered therefore, a leaping
poisonous snake,
"When the finishing of the road happens, I
give you your rosary."

6) U kat dzocl u bel, chincha yetel cħic,
Pero baax u dzic, minaan u rosario,
Ca tu nucah tun, huntul uolpocħ can,
"Uchuc u dzocol bel, ten dzic u rosario."

7) They wanted to finish their road,
bedbug and flea,
But what gives, there isn't their chocolate.
Then answered therefore, a little
chachalaca,
"Squatting on my tree branch, I give you
your chocolate."

7) U kat dzocl u bel, chincha yetel cħic,
Pero baax u dzic, minaan u cacui,
Ca tu nucah tun, huntul chichan bach,
"Thuchlic tu kab che, ten dzic u cacui."

8) They wanted to finish their road,
bedbug and flea,
But what gives, there isn't their honey.
Then answered therefore, an old woman
bumble bee,
"When the finishing of the road happens, I
give it to you in the center of the tree."

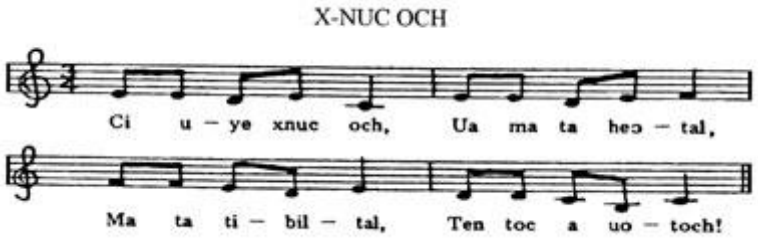
8) U kat dzocl u bel, chincha yetel cħic,
Pero baax u dzic, minaan u cabi,
Ca tu nucah tun, huntul x-nuc bolon,
"Uchuc u dzocol bel, ten dzic u cacui."

9) They wanted to finish their road,
bedbug and flea,
But what gives, there isn't their godfather.
Then answered therefore, a little mouse,
"When the finishing of the road happens, I
will be your godfather."

9) U kat dzocl u bel, chincha yetel cħic,
Pero baax u dzic, minaan u padrino,
Ca tu nucah tun, huntul chichan cħo,
"Thuchlic tin chan hol, tene u padrino."

10) They wanted to finish their road,
bedbug and flea,
But what gives, there isn't their priest.
Then answered therefore, a red headed
vulture,
"When the finishing of the road happens, I
will be your priest."

10) U kat dzocl u bel, chincha yetel cħic,
Pero baax u dzic, minaan u yum kini,
Ca tu nucah tun, huntul chac pol cħom,
"Thuchlic tu kab che, tene u yum kini."

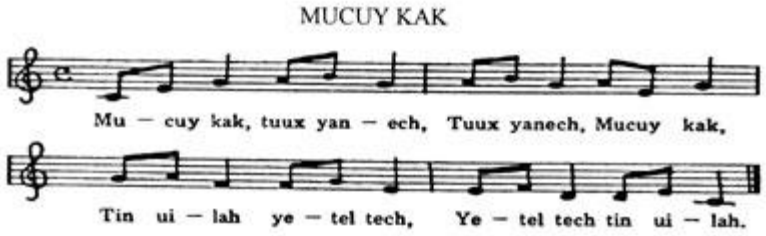


OLD WOMAN POSSUM

X-NUC OCH

Listen carefully old woman possum, If you don't behave yourself,
Don't become good, I burn your home!

Ci uye x-nuc och, Ua ma ta hedztal,
Ma ta tibiltal, Ten toc a uotoch!

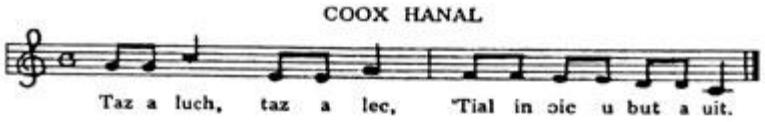


FIERY TURTLEDOVE

Fiery Turtledove, where are you, Where are you Fiery Turtledove,
As evening came I saw, With you my life.

MUCUY KAK

Mucuy Kak, tuux yanech, Tuux yanech, Mucuy Kak,
Akabtal tin uilah yetel tech in cuxtal.

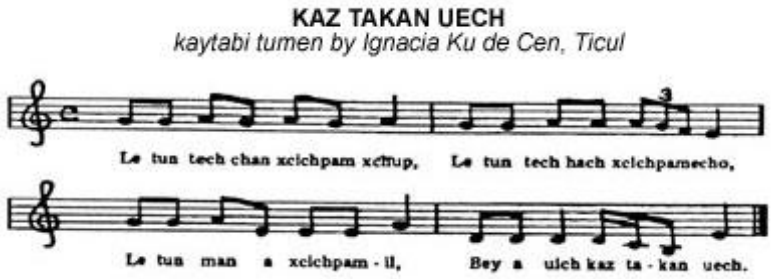


LET'S EAT

Bring your jicara, bring your dish gourd,
So that I give you to fill your ass.

COOX HANAL

Taz a luch, taz a lec,
'Tial in dzic u but a uit.



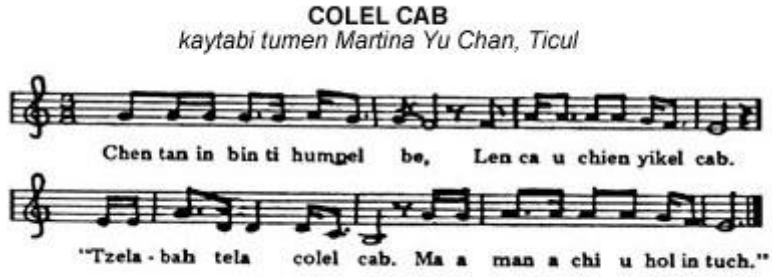
HALF BAKED ARMADILLO
sung by Ignacia Ku de Cen, Ticul

When then you little beautiful woman,
When then you are very beautiful,
When then your beauty passes,

KAZ TAKAN UECH
kaytabi tumen by Ignacia Ku de Cen, Ticul

Le tun tech chan x-cichpam x-čhup,
Le tun tech hach x-cichpamecho,
Le tun man a x-cichpamil,

Your face is like a half cooked armadillo. Bey a uich kaz takan uech.



LADY BEE
sung by Martina Yu Chan, Ticul

I am just going along a path,
When then a bee stings me.
"Get yourself out of here lady bee.
Don't go and sting my belly button."

COLEL CAB
kaytabi tumen Martina Yu Chan, Ticul

Chen tan in bin ti humppel be,
Len ca u chien yikel cab,
"Tzelaba tela Colel Cab.
Ma a man a chi u hol in tuch."

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The reader interested in colonial material should consult the very extensive and detailed listing of those works given in Tozzer's "A Maya Grammar". Also of some help may be the introduction to the co-author's (DDB) book "Post Conquest Mayan Literature" in which the full table of contents along with other pertinent information is given for the various extant "Books of Chilam Balam" and other sources for the material given in that book.

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